

CHURCH MANAGEMENT



Photo by Robert E. Coates

APSE MOSAICS

Christ Church (Methodist), New York City

JANUARY
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VOLUME XVII
NUMBER FOUR

Advertisers' Index

Page

A

Abingdon-Cokesbury Press	239
Acme Bulletin & Directory Board Corp.	251
All Church Supply Co.	232
American Library Service	240
American Sunday School Union	240
American Tract Society, The	243
Architectural Bronze & Aluminum Corp.	249
Arrow Letter Service	247
Ashtabula Sign Co.	233
Auditorium Hotel	255
Austin Organs, Inc.	253

B

Baptista Film Laboratory, C. O.	260
Bible Poster Stamp Co.	257
Biglow-Main-Excell Co.	247
Broadman Press	246

C

Central University	242
Chicago Theological Seminary, The	245
Christian Publications, Inc.	240
Church Attendance, Inc.	233
Church Management	237, 258, Back Cover
Church World Press, Inc.	256
Clark Co., Inc., W. L.	255
Clergy Cross Emblem Co., The	242
Collegiate Cap & Gown Co.	259
Cotrell & Leonard	251
Cox Sons & Vining	260

D

Deagan, Inc., J. C.	225
De Long and De Long	225
De Moulin Bros. & Co.	251, 253
Dietz, William H.	257
Divine, F. H.	232
Dry Hotels	249

E

Evangelical Publishing House	229
Everett Piano Co.	Third Cover

F

Filmack Trailer Co.	235
Fortuny's, Publishers	256

G

Gearing, Charles A.	222
Good, Inc., Carroll	262
Goodenough & Woglom Co.	253
Gospel Pencil Co.	257

H

Hall, Inc., J. M.	259
Heyer Corporation	249
Holman Co., A. J.	240
Hope Publishing Co.	237

I

Ideal Pictures Corp.	233
Illustrator, The	240
Individual Communion Service Co.	256

J

Jack Manufacturing Corp., Charles	259
---	-----

(Turn to third cover)

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By Earl Riney



Earl Riney

If it were not for tears in the eyes there could be no rainbow in the soul.

* * *

Men can project their image of God to fit any pattern of desire.

* * *

Often a man will fall in love with a dimple and will find himself married to the whole girl.

* * *

The God we worship writes his name across our face.

* * *

A person may be entirely moral and impossible to live with.

* * *

A man cannot buy respect; he must live the life to win it.

* * *

The most serious problem confronting ministers and religious educators is the passive interest fathers and mothers evince toward the church and religion in general.

* * *

Peace can only come when we have room for it in our noisy and crowded lives.

* * *

Many a girl is still single because she goes to sleep while some man talks about himself.

* * *

Some men would rather be caught robbing a baby's bank than holding a dish-towel.

* * *

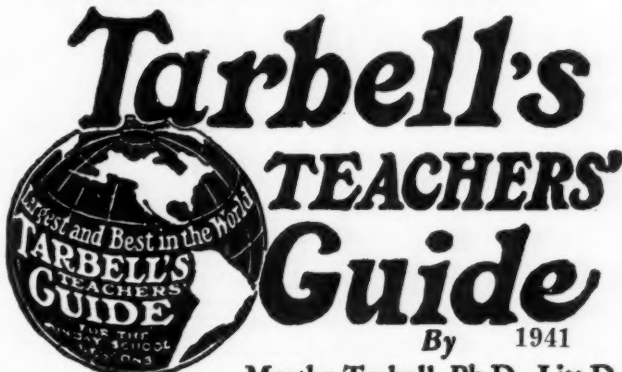
When a man can follow a great purpose steadily through ridicule and insult and obstruction, there is more than strength of will in it—there is God.

* * *

You must dig deep to build high.

(Turn to page 214)

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TABLE of CONTENTS

JANUARY, 1941

	Page
Seasonal	
Candlelight Memories on New Year's Eve—Will A. Sessions, Jr.	221
Church Administration	
Adult Class Assumes Pastoring Project—Calvin Schnucker	214
The Fact Finding Church—Robert A. Hunt.....	217
Building Your Church Calling List—Donald F. Rossin....	223
Use Movies to Build Church Attendance.....	232
New Technique for Midweek Service—Vincent D. Beery	234
The Church at Work.....	246, 247
Loyalty Wins for Church Budget.....	248
Stencil Designs for Duplicators.....	260, 261
Worship	
The Preparation for Worship—William L. Stidger.....	212
Dedication of the Christian Flag.....	222
Windows Furnish Inspiration for Communion Meditations	228
Christ Church Mosaics.....	233
The Preacher	
Ministerial Oddities—Thomas H. Warner.....	210
Those Bothersome Funeral Fees—William H. Leach.....	215
George Whitefield's Folding Pulpit.....	215
Tolerance for the Small Sects—Charles H. Small.....	252
The Minister's Wife	
Barrels Boost the Budget—Martha J. Atkinson.....	256
Christmas Chuckles—Margaret Ratcliffe.....	257
Changing World	
The Christian Attitude Toward the Jew—Frank H. Ballard	226
Religion in Cartoon.....	213, 217
Homiletic	
Selected Short Sermons—Earl Riney.....	207
Dogs and Missions.....	216
Life's Extras (Sermon)—Talmage C. Johnson.....	230
The Doctor Himself Is the Best Medicine—Karl Bornhausen	236
The Sermon Scrap Book—Paul F. Boller.....	250
I am Glad That I Wrote That Sermon—C. M. Griffith.....	254
Gleanings From the Past—Richard W. Mansfield.....	255
The Twenty-Third Psalm, a Paraphrase.....	255
Quotable Verse.....	229, 235, 237, 248
Books	
Reviews of Current Books.....	24, 238, 241, 242, 243, 244
Readers' Comments	
They Say	244, 245
Editorials	
Areas of Conflict Between Church and State—The Pacifism of the Early Christians—Going to the Dogs.....	211, 262

THE EDITOR'S DRAWER



Concerning Pictures

While a lively debate is going on inside the magazine regarding the use of pictures, especially the photographs of contributors, the editor wishes to point out that we have been publishing, month by month, a very much worthwhile series of pictures of church buildings. The Christ Church apse on the cover, this month, carries on that practice.

We are always glad to have suggestions for these cover pictures. Attractive churches, historic churches, unusual architecture, good examples of accepted architecture, all these belong in the class of pictures sought. If you have suggestions to offer, please write us.

William H. Leach.



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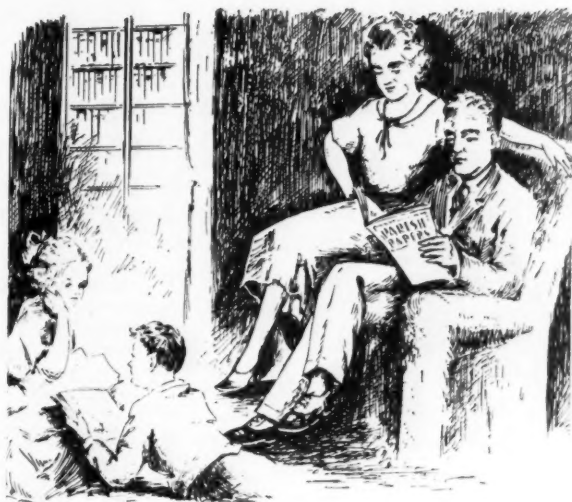
You Can Lead In Your Profession-

PROBABLY you have known pastors who have taken unpromising parishes and in a short time have revitalized the seemingly careless and indolent congregation. They pay off the old debts, beautify the church with new windows—new pews—or new lighting; perhaps start a building campaign for a new church or parsonage.

Inquiry will probably show the wonder-working pastor has a good helper in the form of a Parish Paper, which has worked to unite the members of the congregation into a real brotherhood. More, it has brought back members who have drifted away. It is able to clarify the aims of the pastor, lists the needs of the church, and cheers the workers on to attain the goals set for them.

This Parish Paper is not the "home-made" Parish announcement which is turned out from time to time by some member of the church on a duplicating device of one kind or another. These messages, blurred and in parts illegible, are hardly the messenger to send out as the representative of the church.

Business men know that their stationery must be of the best quality, well designed and well printed if it is to favorably impress the person who receives it and make him believe



the firm using it is reputable and trustworthy. The church cannot afford to use carelessly prepared and poorly printed announcements.

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Ministerial Oddities

Collected by
Thomas H. Warner

"Ah, what would the world be to us
If the children were no more?"
—Longfellow.

In 1934 the Research Department of the Church Federation of Sacramento, California, made a study of the new *Who's Who*. It reported that a minister's son had one chance in 20 of being listed, a physician's son one in 105, a farmer's son one in 608 and an unskilled laborer's son one in 48,000.

There was near rioting at Circleville, Pennsylvania, some years ago, when a minister advertised that he would sell two of his five children to the highest bidder. When he made the attempt to sell them at auction he was not able to finish the sale as 1,000 persons protested. He explained to his congregation that he was not able to support all of his five children and was selling the two that he might be able to take care of the others. Later he said the whole thing was a joke.

A New Jersey Methodist Episcopal Conference had to discipline one of its aged ministers for "highly imprudent and unministerial conduct" in that he did not pay his debts. It turned out that his indebtedness was on notes given to educate his children. At that time one of them was a professor in North Carolina and the other a physician in New York, who in their prosperity had forgotten their obligation to their father.

It is said that a New England preacher in the olden time was paralyzed during a sermon by discovering his rude offspring in the gallery pelting the hearers below with peanuts. While the good man was preparing a frown of reproof, the young hopeful cried out, "You tend to your preaching, daddy, I'll keep 'em awake."

A story (probably apocryphal) is told concerning a clergyman who happened to tell his son one Saturday afternoon what lesson he would read in the church the next morning. The boy got hold of his father's Bible, found the lesson, and glued together the connecting pages. So the clergyman read

to his flock that "when Noah was 120 years old he took unto himself a wife, who was (here he turned the page) 140 cubits long, 40 cubits wide, built of gopher wood and covered with pitch in and out." He read it again and then said, "My friends, this is the first time I ever read that in the Bible, but I accept it as evidence of the assertion that we are fearfully and wonderfully made."

At Bellefontaine, Ohio, a seventeen-year-old youth was found guilty in Probate Court of setting fire to a church there. He was sentenced to the reformatory. He said he fired the church because his father, the pastor, had been locked out by a trustee.

Over the desk of a minister's study there hung Hoffman's picture "Christ Among the Doctors." His little boy came to the door to visit him. The minister turned irritably and told the child to go away. As he started to go, he said with a tearful voice, "Good-by, pap," then, seeing the picture, he added, "Good-by, Jesus."

Professor Foster's little daughter was disobedient and was banished to a room and the door closed. She was told that when she was ready to be good she would be released. After a few minutes of silence a knocking was heard. The mother asked, "Are you ready to be good?" The reply came, "Well, mamma, I will be partly good if you will partly open the door."

A minister's daughter who had been to church for the first time, was questioned by him on reaching home how she liked his sermon. There was an embarrassed silence, then the little maid, tired and yet anxious not to offend, said, with a long-drawn breath of patient resignation, "You preached awful long, papa, but I beared it."

When Archbishop Trench was Dean of Westminster he delegated Canon Cureton to preach at the Abbey on a Saint's Day. On these days the boys of Westminster School attended service, and after service had a holiday the rest of the day. While Mr. Cureton was looking over his sermon at the breakfast table, his son asked anxiously, "Father, is your's a long sermon today?" "No, Jimmy, not very." "But how long? please tell me." "Well, about twenty minutes. But why are you so anxious to know?" "Because, father, the boys say they will thrash me awfully if you are more than half an hour."

CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

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JANUARY, 1941

Areas of Conflict Between Church and State

EVENTS of the past few months have brought to the fore the point we have often made in these editorial columns, that the line of separation between church and state in America is a very indistinct one. It is much easier to point out the areas of controversy than to give the conclusions. Here are three distinct areas of indecision.

First, the field of taxation. Has the state the right to tax the church? On the subject all is confusion. In most states the buildings of worship are free from taxation but the organization is subject to special assessments. In states with modern labor laws churches which have several employees must pay the unemployment and compensation taxes. Some reasoned, a while ago, that it would be unconstitutional for the church to pay social security taxes. With the proposed change in the legislation, which would provide for social security for lay employees but exempt the clergymen, much of the opposition to that form of taxation has been dropped. Just why it is constitutional to protect lay employees but unconstitutional to protect preachers must still be explained. In the meantime the various state governments are seeking additional means of revenue. If one form of church taxation is constitutional, why not another?

Second, the field of education. Does education belong to the state or to the church? Because no one knows the states are subsidizing denominational colleges and parochial schools. No state openly pays the entire part of the cost of the schools conducted by the denominations. But having assumed a portion of the cost, even though it be free transportation of students, what state can argue the unconstitutionality of additional help? To urge that secondary education is the province of the state but that higher education belongs to the church seems

to beg the point.

Third, the field of military service. There has been a lot of noise on this subject but not much light. Many churchmen who protest the drafting of men into the military service have no adequate interpretation of the church in society. They fall back on the plea of individual conscience which may or may not have anything to do with the church. Many of the most active participants in the campaign to protect the conscientious objector offer no adequate interpretation of nature and function of the church. It seems to us that it is important to develop a basic understanding on this point before the matter can be intelligently discussed.

The simple fact is that many of us just have not thought the matter of church authority through to the logical conclusion. Our religion has been a mixture of personal religious experience with home-spun sentiment. Until Christians and churches can agree on what the church is we are going to have confusion in these areas of conflict.

The Pacifism of the Early Christians

IN a panel discussion conducted in Tiffin, Ohio, the editor was startled to hear his opponent, speaking of pacifism, declare that thousands of the early Christians died rather than bear arms in the Roman army. This was supplemented by a very vociferous voice from the floor which insisted that the persecution of the Christians under Nero occurred because they refused to become soldiers.

I had little to answer it except my own interpretation of history and a quotation from the new volume by Kenneth Scott Latourette, *Anno Domini**. In this volume the author sums up the first century era by saying:

"Toward war the attitude of Christians var-

*"Anno Domini" by Kenneth Scott Latourette. Harper & Brothers, New York, 1940.

(Turn to page 262)

The Preparation for Worship

by William L. Stidger*

The preparation of the priest determines the sanctity of the hour. Dr. Stidger gives some simple formulas which will help the preacher to prepare himself for the great hour of the week.

THERE is a fine art in getting the soul ready for worship. Too many people just go to church as a function or habit and far too few have learned how to prepare the soul for true worship.

The *United Presbyterian* in a recent editorial on worship said: "A Sabbath service should be so arranged, so carefully thought out, so reverently conducted, that, when a normal man goes forth from the church, he should be able to say: 'I met with God today!'"

But the responsibility for getting the soul ready for worship should not all lie with the minister and the church. The layman should also assume his full responsibility in getting his own spirit ready for church going and worship.

He should do this in the same spirit that a famous surgeon, Dr. Max Lick of Erie, Pennsylvania, gets his soul ready for an operation. I knew Max Lick in college. He came from a Christian home; he believes in prayer. So each day, before he goes into an operation he has a few moments of quiet prayer. He is just as meticulous over this spiritual matter as he is over charting the operation and washing his hands. He believes that he must get his soul ready for that operation he is about to perform just as carefully as he gets his instruments ready. He said to me once: "I need the help of the heavenly father in an operation just as much as I need the help of nurses." No wonder a mother or a father whose baby is going under the knife feels a new sense of assurance when Max Lick operates on that child.

Even Abbey, the great English painter, who did what is said to be the greatest group of panels in America, "The Search for the Holy Grail," in the Boston Public Library knew that, in order to undertake a great mission one must get the soul ready. So, in that magnificent group of panels, the first one shows Sir Galahad in what the painter calls "The Vigil." It is a scene in a beautiful chapel where

the young knight kneels all night in prayer before he goes on his perilous mission of the search for the Holy Grail. This is one of the most beautiful and popular panels in the series and has been reproduced and hangs on the walls of thousands of homes in this nation today.

Yes, the soul of a man must be prepared for anything worth while in this life; and most assuredly the act or worship is one of the most vital functions of living. Therefore, when a man goes to church he would infinitely get more out of it if he spent a few moments in his room getting his soul ready for that vast experience of worship.

The Preparation of Jenny Lind

Even the great Jenny Lind made the act of preparation through prayer a ritual before each public appearance.

One day I read a fascinating thing about Jenny Lind's public appearances. It appealed to my mystic sense of art and spiritual wonder. Before she would sing in any concert, or in any great dramatic production, Jenny Lind always stood absolutely alone in a closed room off the stage. She was never flustered; her secretary was pushed to the door; her maid was dismissed; the costumers were excluded; and the door was locked. It was said that she would go over in the morning, before her first appearance, to discover what kind of dressing room would be at her disposal, and whether it could be closed absolutely and locked against all visitors. She never appeared on any stage without first having bolted the door in a sort of upper room of prayer and preparation. She would stand in the middle of the floor and lift her voice and strike a note. It was quietly done. Then she would close her lips and let that note fill the little room. At last, with closed eyes, she would say, "Master, Master, let me ring true tonight." That was her prayer.

Her friends say that when she opened the door to walk out onto the stage she had a mystical consciousness of the presence of Christ walking before her across the stage.

A personal friend reports that Jenny

Lind once said to her: "Sometimes I hesitated and could not sing on the instant, because I was waiting for the master to bow and smile and say, 'It is all right; go ahead, Jenny.' When the time came for her song—I do not know what it was—my mother used to say it was the most extraordinary appearance she ever remembered. The wonderful notes came ringing out, but over and above that was the wonderful transfiguration, no other word could apply, which came over her entire face and figure, lighting them up with the whole fire and dignity of her genius. I saw a plain girl when I went in; but when she began to sing, her face literally shone like that of an angel." In Jenny Lind, Christianity was real.

And because Christianity was real to her she used it in her every day work and always went through a ritual of worship to get her soul ready to sing.

And if Jenny Lind felt that she should get her soul ready for the great spiritual mission of singing how much more so, should we lesser souls when we approach the great experience of church going and worshipping God, get our spirits ready for that sublime experience.

Approaching Ordination

I recently read somewhere of how a Catholic priest approached his ordination and that mood of reverence was one of the most beautiful things I know. He says:

"With a mild ecstasy of devotion I approached the ordination vow. My retreat of eight days was one of long contemplation on the inestimable gift of the priesthood. My heart was bubbling over with happiness and my one anxiety was lest I should die before having the privilege of offering the holy sacrifice of mass.

"At my ordination a few paces behind me, as I stood at the altar, knelt my mother and my brothers. I was not nervous but I was tense with the sense of the marvelous mystery at which I was to officiate. My hands would carry to the altar rails, and place upon my mother's lips the sacred host, giving it to her who gave me life, her eternal God. Surely the words, 'Sanctus! Sanctus! Sanctus!' were none too sacred to pronounce in the presence of this mystery of mysteries. What a flood of emotion lifted me as I bent and kissed the altar! How

*Department of Preaching, Boston University.

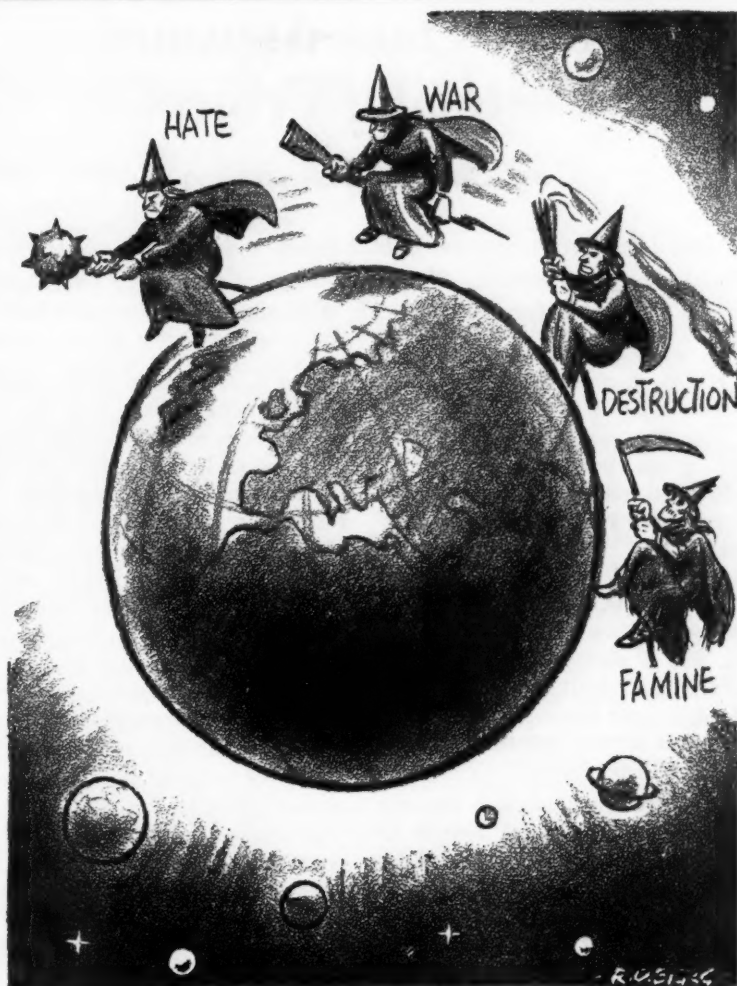
sweet seemed the words of the Gospel I read; how meaningful the beautiful prayers of the church! My contact with Christ was a wonderful, beautiful plunge into a sea of love and love-ness. I know that my mother's eyes were full of tears, and that my brothers were deeply moved at this conclusion of my life. It is impossible for any but priests themselves to realize the sense of power that ordination confers. The young priest feels himself possessed of divine force and inspiration to work: "In nomine Domini!"

Protestant ministers also have that same sense of reverence as they approach the services of the church.

I know one minister who sits alone in his study with a phonograph record and plays "Ave Maria" every Sunday morning before he goes into his pulpit; another who reads a great poem or a beautiful story; kneels at a little altar he has constructed in his study and then walks into his pulpit with the divine light on his face so that his people feel that he has been with God and, in spite of themselves they too are led into the holy presence because that minister has gotten his soul ready for worship.

I know another minister in the west who has worked out an ingenious mechanical technique to help his audience get into the mood of worship. He has installed what he calls a Prayer Cross. It is a white cross behind the pulpit in full view of the audience. That cross is wired with small electric lights. When the time for evening prayer comes he presses a button and the lights are turned off in the church and the lights in that beautiful white cross are turned on. Then his choir sings "Sweet Hour of Prayer." The people instinctively bow in reverence. When the choir has finished singing "Sweet Hour of Prayer" or some other beautiful prayer hymn, the preacher quietly steps up to the pulpit and begins his prayer. There the audience sits looking into that white cross, with the echo of a beautiful hymn in their souls, while that minister takes them to God in prayer. When he is finished the choir softly echoes the prayer hymn. Then when the "Amen" is sung, the lights of the church are turned on again and there is a reverent hush on the hearts of that congregation. No soul could be so hard as not to be subdued by that ritual of music, prayer and lights.

Another preacher I know has a beautiful window of Christ in Gethsemane flooded with lights which have been placed outside the church pouring through that Hoffman window from the outside. That window is in the



THE WITCHES RIDE

Religious News Service

front of the church. At prayer time he too turns the lights inside the church off and then presses a button which floods that beautiful art window from the outside. He allows the congregation to sit for a few moments looking into that glowing window as his quartette sings some beautiful hymn such as "Nearer My God to Thee." Then when they have gotten fully into the mood of prayer and worship, he prays. After his prayer the choir softly repeats the prayer hymn and the lights come on. By that time the people are in a real mood to hear a sermon. They have been prepared for worship.

Back in 1915 during the Panama Pacific International Exposition, I talked with the architect of the Fine Arts Palace where they had assembled all the great art of the world. I noticed that in order to get into that Art Palace you had to pass through a long and beautiful colonnade of tall and graceful pillars covered with vines and flowers. There was also a beautiful lagoon paralleling those columns. In between each column were glorious statues. There was only one entrance and everybody had to pass through that beautiful colonnade to get into

the Art Palace. I asked the architect the reason for this unusual construction outside the Fine Arts Palace and he said to me: "To get the souls of the people ready to see great art. They will have spent several hours looking at machinery, horticulture; hearing popcorn vendors, listening to the raucous calls of ballyhoo men; even having spent some hours in the pleasure zone. Therefore they are in no mood to appreciate great art. We plan to get their souls ready for great art by making them pass through that fine colonnade before they can get into the halls of the Art Palace."

This is the essence of getting ready for worship whether it be on the part of singer, artist, priest, preacher or layman. The matter of worship is a thing of the spirit and the spirit must be prepared for worship.

LIKES MIMEOGRAPH DESIGNS

Editor, *Church Management*:

Just came across the new series, "Toward a More Efficient Church." Always like to get new ideas. Thanks.

Adam Z. Arnold,
Rumford, Maine.

Adult Class Assumes Pastoring Project

by Calvin Schnucker

The fact that this program comes from a distinctly rural church adds to its effectiveness. Mr. Schnucker is pastor of the Ramsey Reformed Church, Tiltonka, Iowa.

WHICH minister hasn't at some time wished that he had a direct telephoto connection with each family associated with his church? How often has sickness gone unheeded by the pastor, a real family need gone unnoted? Not because the pastor wasn't interested but simply because he did not know. Most of us have used the crutch in our Sunday Bulletin "If you are a stranger, sick, have a special need and would like the pastor to call, sign your name on the dotted line, tear this off the bulletin and drop it into the offering plate."

We tried that method too, but the results were unhappily too seldom to make the method of much value. Too frequently those in greatest need of "pastoring" were absent from services. The sick could not attend—and frequently there was no pencil in the pew. So we developed a new method which, astonishingly enough, not only works but has also carried additional values in its wake.

The constituency of our church is well scattered over a large territory of open country and has a partial concentration in a nearby town. The county in which the church is situated has only 28.2 per cent of its farms owner-operated (1939 figures), which results in a high percentage of tenant changes each year.

The adult church school class was drafted into service. It has been our experience that the more the people of the lay are encouraged to do the greater the benefits derived by the church as an organization and an influence in the community. The following procedure was then followed:

Step 1. A map locating each family in the congregation was drawn. In the small town the families were located by streets rather than by exact location in a particular block.

Step 2. The adult class was then examined to determine where the farm owner-operators and those with a quite permanent tenure lived. It was found that these were pretty well scattered over the territory in which the church operated.

Step 3. A member of the class living in each school district in the country was made a sort of contact person for all families living in that district. In the town a member was made responsible for a certain street or number of blocks. In such districts where no member of the class lived a member of the church was drafted to serve.

Step 4. A sort of school of instruction was held attended by each person responsible for a district. The following instructions were given them:

Report the following by card, telephone, or personal visit to your pastor without delay:

a. Any serious illness in your district among people connected with the church or among the unchurched.

b. Any birth that has occurred.

c. Any need for a pastoral visit which you may sense.

d. Any move from one farm to another, giving place to which family has moved and name of new tenant.

Consider yourself an official ambassador of good-will from the church. When new people move into the district, invite them to the church—its worship and social services. If the new family has another church connection then welcome them into the social brotherhood and fellowship of our church.

The results have been both amazing and diverse, although the plan has been in operation for less than a year. Attendance in Sunday school has risen almost 12 per cent among the regular members of the school. The enrollment has increased almost 10 per cent. The worship services have been excellently attended. A closer spirit of good-will and harmony between pastor and people is evident, and members of the adult class definitely feel that they are being of service. Their attendance at class sessions has improved considerably. This cooperation by the adult class with the pastor has also eased the pastor's responsibility somewhat.

Naturally there are some dangers: it is highly important that the people who accept the responsibility of a dis-

trict be very conscientious in their reports—to neglect one family in a district and report another can cause a considerable amount of heartache. However, carefully administered, this plan will result in many beneficial values to both the church and the people.

Selected Short Sermons

(From page 207)

One of the most terrible of all sins is that of base ingratitude.

* * *

You cannot put things across by getting cross.

* * *

Adam and Eve are not the only couples who lost a good home by listening to the bad advice of snakes.

* * *

Dreams may come true, if we do not oversleep.

* * *

A heel never gets any place without some good sole to lead the way.

* * *

We forget that we are all of us human, made of the same flesh and blood, warmed by the same sun, chilled by the same frost, hurt by the same wounds, subject to the same temptations, grieved by the same sorrows, and cheered by the same joys.

* * *

Character is never for sale and could not be bought if it were.

* * *

The church inspires courage for this life and hope for the life to come.

* * *

Laziness travels so slowly that poverty soon overtakes it.

* * *

The true expression of Christianity is not a sigh, but a song.

HOW MEN WORSHIP

A great composer worships beauty of sound, and God through the art of music. A real man of science worships truth, and in his dedication of himself he worships God, the God of natural law and a divine order. A devoted doctor gives himself to the service of the sick. He is consecrated to the welfare and happiness of his fellowmen. He worships the God of love, who is indeed the God of our fathers. Whenever and wherever a man's attention is concerned with cosmic realities and constructive ideals, he worships the deity whose kingdom is not of this world. From *How Jesus Heals Our Minds Today* by David Seabury; Little, Brown and Company.

Those Bothersome Funeral Fees

A Pittsburgh Mortician Tries to Learn from the Preachers

by William A. Leach

THE house of H. Samson, Morticians, is well and favorably known in Pittsburgh. Mr. Harry G. Samson, head of the house, is a consecrated Christian layman who has served the church in many capacities. Recently he thought of writing the clergymen of the city to see if there could be some agreement on the matter of funeral fees. The letter which was sent out defined the areas of services, so clearly that it naturally suggested the answer for many. We reproduce it in its entirety.

"Frequently we are asked the question—'What should we pay the minister?' Our answer varies according to the circumstances but, in general, we state that Protestant ministers make no charge for conducting a funeral service and where the family is a member of the church it is not usual to 'pay' anything. Personally, we feel that where a busy clergyman is asked to conduct a funeral service for someone he does not know there should be an honorarium of from five to fifty dollars according to the circumstances of the family. We think that where the minister is called from a distance all his expenses should be paid with something additional to justify the trip. There is the question of vacations and helping absent fellow clergymen.

"We have known some ministers who would not accept any honorarium for their personal benefit but would receive it and give it to some special work of the church or some charitable enterprise. In other cases, they have purchased books and inscribed them in memory of the deceased. We refrain from making any suggestion unless we feel that the circumstances justify our doing so; we very gladly pass on any amount when authorized.

"We are writing you, enclosing a stamped, addressed envelope for reply, with the hope that we can have your opinion as to what we should answer when a family asks, 'What should we pay the minister?' It is our thought to make a digest of replies which will help us answer this question in an intelligent manner. There is no distinguishing mark on the envelope and we would prefer not to have any names or know from whom the reply was received, unless you would like to have on file in our office your personal opinion and would not object to having your name and opinion quoted privately in individual cases.

"Assuring you of our appreciation for your co-operation and assistance in meeting this problem, we are,

"Very truly yours,

(Signed) Harry G. Samson."

Mr. Samson has let us read the replies. The first surprise is the number of them. We counted seventy-

three. That would make it appear that the subject is of interest to most clergymen. Most of these agreed with Mr. Samson in two points. They were mainly agreed that members of the minister's church should not be expected to pay for the funeral service; secondly, they mainly agreed that outsiders should be expected to pay.

There was some disagreement to these two conclusions, of course.

One writes:

"I think that a fee should be paid to

the minister each time. The minister can decide whether to return it or place it in the church treasury or in some other special fund."

Another says:

"My thought is that those who can afford to do so should hand the officiating minister a fee whether they be church members or not. And those who are not able to do so should not though they be non-members of his church."

Still another argues more at length:

"As to what that fee should be, I feel that the minimum or average should be ten dollars for each funeral service conducted. And the fact that a family may be a member of my church should in no sense excuse it from this obligation. My reason for this is: Personally, I would rather prepare two Sabbath morning sermons than one funeral sermon. A funeral service takes more out of me, both physically and mentally than does any ordinary service. Further, there are the additional visits to the family, undertaker, cemetery, etc. Under ordinary circumstances, even church members would not encroach on the minister's time and expense to the same extent."

Service to Non-Members

There was almost universal agreement that non-members should be expected to pay. One voice was raised in protest. It was a weak voice but it need not be for he has a community mind which some of the others seem to lack. He said:

"I have been a minister for 3 years and have always taken the attitude that I am to minister not only to my church people who pay my salary but to those in the community who need my ministry."

A great many of these letters were at the other extreme of community sentiment. They expressed a resentment that people who do not attend church should feel that they can have a clergyman to officiate at a funeral. Many of these writing have had similar experiences. They have been called for non-member funerals which have sometimes involved expense and have received no compensation. These instances creep out time and time again. It was rather a surprise to this writer who had the idea that only ministers groups neglected to pay the expenses of speakers. We haven't space to include many of these letters, but a few short excerpts will reveal the spirit which punctuates them.

"A year ago, I was called from a Bible School that I was attending, and also had to pay a phone call of 75 cents. The deceased was not a member of my



WHITEFIELD'S PORTABLE PULPIT

This collapsible pulpit used in America by George Whitefield was made in 1742. It is now among the treasures of the American Tract Society in New York City. The pulpit was so made that it could be folded and carried from place to place. It is still in good condition and will support the weight of a heavy man. The illustration is used here through permission of the American Tract Society and Dr. Edwin Noah Hardy whose book *George Whitefield, the Matchless Soul Winner*, contains the illustration.

church nor was any member of the family. I received nothing from the family of the deceased. But we expect to do many things for which we receive no remuneration."

Again:

"Your correspondent a few years ago had a funeral that necessitated two visits to the family four miles away, then the accompanying of the body to another city fifty miles away in his own machine. After the funeral he had to pay for a noon-day meal. For all of this, he received not even a note of appreciation."

A third has this to say:

"A case comes to my mind. Non-member of any church.

"Phone call Monday night.

"Called at home Tuesday.

"Called at Funeral Parlor Tuesday night.

"Made nine phone calls to secure singers.

"Wednesday, left house 1:45 for funeral, returned at 5:00.

"Received no fee.

"Who would do all that work habitually for nothing?"

What Size Fees?

If one is to get a fee what size shall it be? Some agreed that five dollars is sufficient. More suggested ten as a minimum. Others were not as modest. One boldly written hand declared:

"The fee should be \$25.00 for one half-hour; if an address is requested, it should be \$50.00."

Another made out a scale arranged to the total cost of the funeral. If the funeral was a charity one, no charge should be made. For a funeral up to \$200, \$5.00 would be sufficient; if the cost went to three hundred, the fee should be increased to \$10. If the funeral cost \$1,000, the fee for the minister would be \$100.

Another clergyman who admits in his letter that he has the most influence of any clergyman in Pittsburgh says this. We quote as he wrote, though the meaning is not quite clear to us:

"Finally, my suggestion for honorarium is \$10 up to \$100, according to the financial circumstances of the estate or definitely \$10 when the funeral arrangements are being made.

These definite fee suggestions may be misleading for they are the exceptions. Most of those who thought that non-church members should be charged for services refused to set any figure. In other words, they were not turning the matter into a professional service or a commercial transaction.

One minister sums up many of these letters by saying:

"In no case should the party be made to feel that a minister's service can only be obtained at a price."

Should the Mortician Collect the Fee?

Many of the ministers thought that it would be helpful if the mortician would suggest to the relatives of the deceased, in the case of non-members, that an honorarium would be in order. A few thought that it might include a definite charge in the funeral bill.

"It would be more businesslike," said one. "Altogether too businesslike," responded a second, and so on.

Many expressed appreciation that Mr. Samson would undertake to make the survey. One felt so kindly toward him that in his reply he made it plain that in case of any death in his own family, H. Samson, Incorporated, would be called. He didn't sign the letter but his intentions were good. One minister, however, resented the letter. To his mind it was unethical. Indeed, he insists, the undertaker has already encroached on the field of the minister. He says:

"In case of death, a professional decency on the part of the mortician would be to encourage the person near the deceased to immediately call in a clergyman. You are entering the field of a clergyman when you undertake to manage the affairs which are in his field."

Personally, I like a paragraph in one of the letters which puts the funeral on an intimate relationship. This writer said:

"It has seemed to me as to the matter of fees or no fees, the matter should be made a private transaction between the family and the minister and that this would enable all to express themselves in a more personal way than though the medium of a bill rendered."

One thing is found in the letters which was not asked for. In the whole discussion of fees there is a constant apology for taking the money. The ministers explain that they will give it to charity, buy books for their library, make a pilgrimage to some mission or put it to some other good purpose. Evidently, despite their pleas for adequate honoraria, there is a guilty feeling when they get the money. For this reason I like a few lines in the letter of an old friend whose sermons have often appeared in *Church Management*. We have learned to appreciate his frankness. He says (referring to non-member funerals):

"The whole matter of funeral fees could and would be solved if the funeral director in the charge he made for the entire funeral should include ten dollars for the clergyman. This would not embarrass anyone at all. . . . Then there need be no hedging, or 'I'll buy a book with it,' dodging or embarrassment to either the bereaved, the minister or the funeral director."

One omission in the letters interested me. Nearly every letter assumed that the burial of the dead was a personal service on the part of the minister. One exception admitted that he had a gasoline allowance in the church budget and thought that could be used to cover the expense of funerals. But with this one exception which is hardly to a

point, no writer seemed to think of the funeral as a service of the church; it was entirely personal. One might look for this attitude where preaching and the preacher have been exalted above the priesthood, but this writer did not look for it on the part of the Episcopal clergy. But in these letters their reactions were the same. The burial of the dead is a personal, professional service which the clergymen as professionals personally render to a client or clients.

There are many of us, and we feel that we have the historic position to justify our attitude, believe that the burial like the marriage is an office of the church in which the minister officiates as a priest of the church. In the last analysis should not this whole question be discussed with that background rather than the one point of "fee for the minister"?

DOGS AND MISSIONS

I

"The Prudential Committee of the American Board, therefore, has determined that other savings must be planned for by cutting the budget of 1940-41 and succeeding years unless income increases."

The Missionary Herald at Home and Abroad.

II

"A dog's life is coming to have a different meaning for some dogs. The *Jesuit Seminary* is responsible for the statement that "\$150,000,000 is the amount of the annual sale of pedigreed dogs and \$600,000,000 is spent for their upkeep. These figures apply solely within the limits of 1,135,000 canines registered by the American Kennel Club, whose aggregate value is placed above \$500,000,000. For this select canine class one department store offers ninety different styles of garb; a sports store advertises capes, woven jackets, leather mittens, fur-lined galoshes, soaps, tonics, shampoos, perfumes, nail polishes, nail nippers and anti-halitosis preparations."

The Presbyterian.

A YOUNG HEART

J. G. Greenough

It is possible to have a very young heart.

It is not the calendar and the birthday book that determines your age.

It is the soul within and the eyes you look out with,

And the mind that thinks,

And the heart that feels.

It is health that makes young blood,

Not mere health of body, but health of temper, health of affection.

The Fact-Finding Church

by Robert A. Hunt

We believe that this technique used by the First Methodist Church of Lawrence, Kansas, is fundamentally sound. Through it a church learns to appraise its own work and its value to the community. The author is the minister of the church.

A CHURCH should be as well acquainted with its resources and its field of activity as the best conducted business. And yet, many church organizations have no conception of the opportunities or responsibilities that belong to them. Consequently, though ever active and striving, the result is that they travel on the circumference of a circle that comes back to where it began rather than along a straight line which will inevitably lead to accomplishment.

The need is for intelligent churches that know where they are going and having set a goal bend every effort toward the realization of that goal. A church must know its strength and weakness, and face that task with full knowledge of the community's expectation.

Why not transform your membership into a "Fact-Finding Church?" Why not get your eyes open to the task? It can be done—because it has been done—and that with profit.

This is a very much abbreviated story of how it was done by the First Methodist Church of Lawrence, Kansas. The idea was born in the imagination of the minister and soon realized in the activity of the church.

First, a letter was sent to the entire membership (or a selected group as you may choose) as follows:

My dear Church Friends:

At a recent meeting of the official board of the First Methodist Church, your minister was authorized to appoint several groups within the church for the purpose of making a survey of the church along various lines. This has been done. You are asked to serve on the committee indicated by the enclosed announcement.

These committees will meet on Wednesday evenings, October 28, and November 4, at the church in connection with the mid-week service. They will spend an hour each evening in making their survey of their particular field.

On November 11, there will be an all-church meeting, at which time these fact-finding groups will make their written reports. The following phases of church activity will be discussed: evangelism, membership, attendance, women's work, Sunday school and young people's work, and finance. We hope by these discussions to get some

important findings before the church and enable us to formulate a better fall and winter program.

Please co-operate with your chairman and give us these three Wednesday nights for the advancement of our church life.

Cordially yours,

Minister.

The next step is to select a chairman for each group. Here is a letter we mailed to these leaders.

My dear Mr. S.:

You have been chosen as one of the six chairmen to carry on this survey program. You have been chosen because of your loyalty and co-operation in every thing pertaining to our church. While we will keep your committee no-

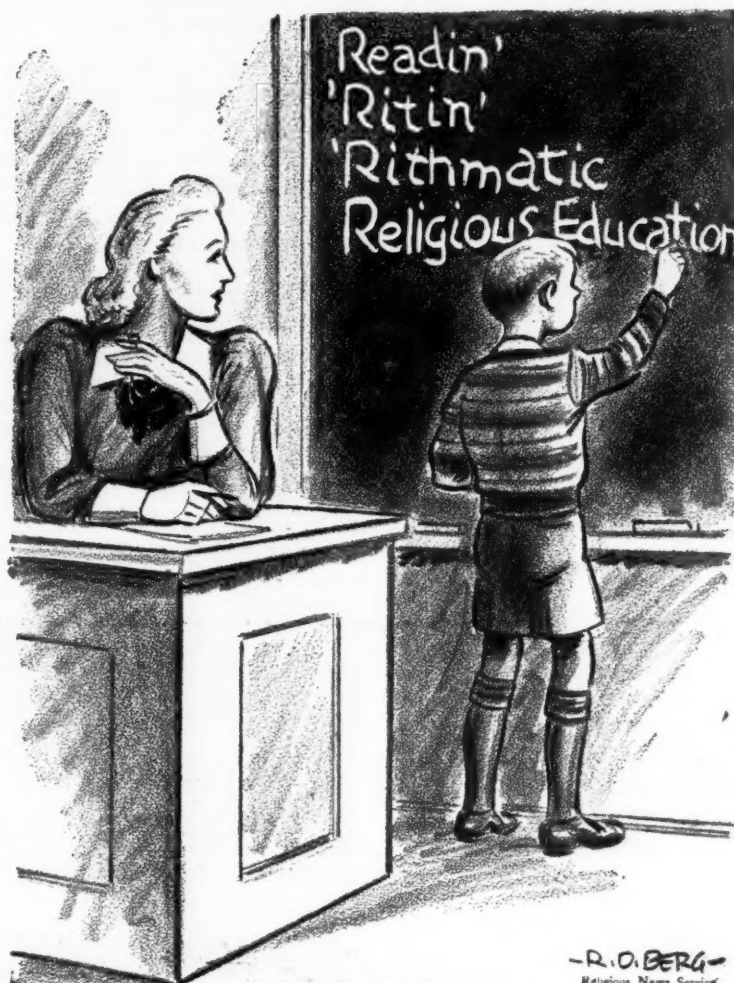
tified of the meetings to be held, we would like to have you contact them all by telephone with a personal agent invitation to attend. This may be something new in church activity, but is important and ought to result in much good to the church.

We are enclosing for you some suggestions as to what your committee ought to consider. I plan to visit each group on the first evening that they meet and state what I, personally, believe to be the points of emphasis to be considered. I feel that the success of this venture will depend very largely upon the leaders of the groups, and I am sure that I have made no mistake in the selection of these heads. I would like to meet the leaders at 7:00 o'clock on Wednesday evening, October 28, for a half-hour of counsel.

For any other information you may desire, feel free to call me at any time. Most cordially,

Minister.

Third, designate six different fact-



-R.O. BERG-
Religious News Service

ADD ANOTHER R

finding groups as follows: Evangelism, Sunday school and young people's work, women's work in the church, church attendance, church membership, and church finances. Fourth, the function of these fact-finding groups: To make a research in these different fields, and to determine the responsibility to the local church. To assist in this study a list of questions was handed to the chairman of each group. We give a few of these questions to show how we might stimulate the study of these problems.

A. Evangelism

I. What would you suggest as a continuous program of evangelism?

II. From a layman's viewpoint, what would you say comprised evangelistic preaching?

III. Is there enough emphasis on personal religious experience?

IV. How shall we secure definite decisions through (a) the Sunday school, (b) the church?

V. Is there a need for a Young Worshipping center (University of Kansas) must the evangelistic program be presented with any different emphasis than in other places?

B. The Sunday School and Young People's Work

I. Are we making a worthwhile appeal to youth?

II. Are our teachers capable? Do they prepare? Do they contact the children during the week?

III. What per cent of the children in the Sunday school stay for the worship services? What reasons are given for not remaining?

IV. Do the teachers set the proper example in church attendance?

V. Is there a need for a Young Worshippers' League?

VI. At what age do we lose children from the Sunday school?

VII. Why do not more adults attend a church school?

VIII. Are there any age groups not provided for in our church school?

C. Women's Work

I. What per cent of the women of our church are active in some women's organization?

II. Define the purpose and the scope of each women's organization?

III. What societies might be combined to increase their worth and conserve the time and efforts of their members?

IV. Are any of the societies money-making groups exclusively?

V. What can our women's organizations do to revive inactive members and secure new ones?

VI. How can they aid in stimulating church attendance?

VII. Should missionary responsibility be divided between the women's missionary group and the church, or should the church have one missionary budget?

VIII. How can we challenge every woman member of the church with a task? (Make a list of these tasks.)

D. Church Attendance

I. What are some of the reasons for non-attendance?

II. What per cent of our membership attend morning worship? Evening?

III. What would constitute a good appeal for church attendance?

IV. Can a person be a member in good standing and not attend church?

V. How can we interest youth in church attendance?

VI. How can a church member be made to feel at home when he thinks he cannot contribute?

VII. Does inability to contribute justify non-attendance?

VIII. Ought the idea of worship be sufficient to challenge people to attend church?

IX. Does the use of sensational methods justify itself in permanent results?

E. Church Membership

I. What constitutes a good member?

II. When should a member be dropped or placed on the inactive list?

III. Do you favor a classification of members as good, bad, and indifferent?

IV. Can a person be a good member of a church body and not affiliate with the local group of their church?

V. Is it Christian courtesy to enjoy local church privileges without contributing?

VI. Make a list of church tasks with which to challenge the membership?

F. Church Finances

I. How can we get financial participation by all members?

II. How can pressure be placed where needed and not offend those worthy ones who are really unable to give?

III. How can we solicit money from Methodists—not members of the local church—but who attend services?

IV. Ought everyone be encouraged

to give something no matter how small the contribution?

V. Ought every member of the family, including the children, be asked for a pledge?

VI. Is it advisable to ask those who are able to contribute for those who are unable to give?

(Many other leading questions were asked relative to local financial problems that are not of general interest.)

These groups met on Wednesday evenings and after a combined devotional service went to separate rooms to conduct the study. No one was excluded and each one was allowed to choose the group that interested them the most. The leaders were given the privilege of getting information from any source. Members of other churches might be invited in order to get their viewpoints. One rather amusing incident happened. A prominent university professor heard of the program and offered to analyze the church attendance problem from a psychological viewpoint if some leading questions would be asked of him that he might know just what information was sought. Strange to say, this brilliant professor was very casual in his attendance at church, and had never placed his membership locally, though he had been a member in previous years. As far as was known, he gave little or no support to the church program. He brought his children to Sunday school and returned for them at the close of the instruction period. It is only fair to say, however, that he was always willing to speak before the Men's Forum Class, but his whole interest was in the field of educational psychology rather than in religion. The following questions were prepared for his guidance and submitted to him.

1. What sort of psychological reaction will allow a parent to send children to Sunday school and church instead of taking them and participating with them in the services?

2. How can parents justify their interest in religious matters when they habitually neglect church attendance?

3. We take some pride in calling our country Christian; how can we justify neglect of religion and church with this boast?

4. What sort of a quirk is it in human nature that insists upon Christian baptism and Christian training for children, Christian marriage and burial, and gives no support either by personal presence or financial support.

What must be the mental processes of a person who rejects the church in every possible way, or ignores it, and then calls upon it in the time of need, such as sickness or death within the family?

5. The church has a community
(Turn to page 220)

The Blasphemies of Preaching

by Richard K. Morton*

It has been our privilege, from time to time, to publish articles by friendly critics of preachers. File this with the others. The words are wise.

PREACHING is at times blasphemous, it seems to me. Profanity of the uncultured laymen is by no means the only medium through which to convey blasphemies.

In seminar courses and elsewhere the student for the ministry or the active minister is taught certain elements of the technique of preaching: e. g., gathering material, selection of subject and title, arrangement of the outline, delivery, gestures, and so on. All this is valuable. But there is a whole area left untouched by this discipline and instruction, and that has to do with the avoidance of blasphemies in preaching.

One blasphemy is surely that of a light, bantering treatment of sacred subjects and experiences. The pressure of being popular, these days, weighs upon some men so heavily that they fall into the error of a kind of casual, irresponsible delivery in which nothing seems to them worrisome, serious, or holy. The whole atmosphere they create is one of a painful attempt to ingratiate themselves, and to entertain. It is highly blasphemous to be officially charged with one sacred duty and to perform several secular functions at the same time, instead. It is blasphemous to lend assistance to the whole campaign to build the church on simply what attracts and entertains. A string of stories and entertaining episodes is not a fulfillment of the high calling of preaching.

Another and correlated blasphemy is that of the selection of a subject arbitrarily, without any regard for the special wants and desires of one's congregation. Some clergymen seem to think that good churchmanship places the laity in the position of going to hear a minister, whatever he may choose to say. Certainly in the preparation of preaching there must be a continual analysis of the parish, its group strength and its individual needs. The selection of a subject has become too largely a ministerial prerogative.

Many of these blasphemies are really phases of faulty preparation, but they leave their deep scars upon the

church and its people. Wilfully inadequate preparation is a serious blasphemy, if preaching is to be maintained at all.

Another blasphemy is particularly annoying to me, and that is the misuse, especially the flippant use of someone's experience which has come to the minister in the course of his calling or his social contacts. Many illustrations and ideas are quite rightly and helpfully derived from such sources, but to quote a man or woman verbatim (even without naming the person or disclosing identifying facts) and then to pass wise-cracking or even derogatory remarks about the statement quoted is all wrong. There are certain well-known men in this country who conspicuously offend in this regard, it seems to me. Many of us need instruction on the ethical use of such material which comes to us. To me it is blasphemy also to describe evidences of the Holy Spirit and treat them in a matter-of-fact way. There is a great deal of this in the modern pulpit, and it helps to destroy that spirit of reverence which is so vital to all worship. My suggestion in all this is that we are all guilty of real blasphemies, without realizing it.

Careless Quotes

The pressure of work and the quest for ideas sometimes lead us farther afield and into other blasphemies. For instance, there are those *obiter dicta*, those spontaneous statements which are not strictly true, you know they aren't, and most of your congregation knows they aren't. But the flow of fervor and oratory leads you to utter them, just the same. There are many corollary blasphemies here. A man quotes statistics sloppily on the theory that, well, probably no one in his particular audience knows what the correct ones are, anyway. Another has to do with irresponsible statements which may have a libellous, derogatory, or other legal angle to them. A man in the average pulpit may think thus: There are no members of other faiths present—I know almost everyone—and there are no newspaper reporters or stenographers, so I can go ahead. Sometimes he finds himself in plenty of trouble through this policy. Likewise, there is the unfortunate and often unnecessary introduction of an idea into a sermon, when it becomes quite apparent that the minister himself has not mastered or properly incorporated it into the body of his sermon.

It is blasphemous, moreover, to deal with matters in a sermon which are manifestly beyond one's own experiences or attainments, and manifestly outside the range of one's own interests and life. It is easy to fall into actual hypocrisy and mere blah, for the congregation usually knows its minister well enough to decide pretty accurately what is beyond him, and when he is insincere. Insincerity is one of the highest blasphemies that can be committed in the pulpit. Error is often easily remediable, but repeated insincerity is almost unforgiveable. There can be no weight to the introduction into a sermon of elements which the minister does not himself value, use, or really possess. Here, I think, is one of the outstanding weaknesses of our preaching.

Protestant preaching has become too much topical and a treatment of generalities which no hearer would think of debating because they are banal and often axiomatic. It does not present something definitely new, verified, the result of struggle of heart and soul and



Illustration by courtesy "Adult Class Monthly"

*Church editor, Providence (Rhode Island) Journal.

mind. It is just opinion, comment on the news, an abstract ethical, Sunday school talk, good in its way, perhaps, but hopelessly below the standard of what a sermon ought to be and do. This tendency has destroyed in many churches any sense of expectancy or reverence. An air of trifling, what-does-it-matter pervades too many sanctuaries. A high blasphemy of preaching lies right in the fact that minister and congregation allow this situation to persist.

Another matter seems as important. After sermons of my own or of others, I sometimes hear this: Those were high ideals you set before us; if we only could put them into use! That indicated a failure, for, while there may be a broadly inspirational or educational element in this ethical exhortation, it is largely ineffective because unimplemented. We need to examine the proper use of abstract ethical preaching. Something more is needed. What, for example, does the minister expect to be done about it? What practical, specific guidance does he offer? Why is this not as necessary as anything else?

There is also blasphemy in preaching which is merely public complaint or news commenting, or the recounting of anecdotes or the rancorous uttering of indiscriminate criticisms. Preaching which unnecessarily attacks others or creates elements quite out of harmony with the main task of quickening faith and stirring to high-standard conduct is essentially blasphemous. There must be a new mindfulness of the mission of the Church and the purpose of preaching, and every effort not to conduct worship and preaching without something definite to say.

The Fact-Finding Church

(From page 218)

worth. Property values would suffer if the church was abandoned.

This is generally conceded. Why neglect an organization that adds such value to the community?

6. Can a man get as much religious uplift out of a radio service as one he attends in person? What value does he lose? How can he ignore the institution that makes possible even the radio religious service?

7. Are there social values in worshipping together that cannot be obtained when one worships alone? Can private worship conserve all these values?

8. Would the private worshiper, or the radio worshiper feel safe in a world that offered no public means of worship?

9. Is it a remnant of superstition that people hold to church affiliation,

though nominally, yet they absent themselves from its services?

Thus far no answer has been received from these questions though many months have gone by. Undoubtedly, our genial university professor found them too personal to his liking but they are pungent and apropos and worthy of consideration.

We allowed three or four weeks to make these reports, then met at a church to hear the findings of the groups, which in brief we will give a little further on in this article. Let me suggest that each set of questions heretofore given with others added to meet local situations, together with the reports will make a most interesting and profitable discussion for a series of mid-week church meetings. If it is not desired to divide the church into groups for this study, these questions could be used for the mid-week services with the church sitting as a committee of the whole for their consideration. This church intends making these reports the basis for a series of interesting mid-week services this fall.

Reports of Fast-Finding Groups

These findings will be different in various churches, necessarily so because of local conditions, but it might be of interest to know some of the general information compiled concerning this one local church.

A. Evangelism

I. The Evangelistic Church has two functions:

- a. To instruct and encourage Christian living in individuals already professing Christianity.
- b. To spread Christianity among non-professors.

II. Organization of "Spiritual Life Groups" among members for the study of vital religious experience.

III. Use Lenten and Easter seasons for special appeals, and Children's Day for information of children.

IV. Organize pastor's class for instruction in Christian life for children and adults.

V. Engage in special evangelistic efforts at times especially advantageous.

B. Church School and Young People's Work

I. A full analysis of the church school with names of officers, department heads, teachers, and the divisions made to facilitate instruction.

II. The Sunday school is not measuring up to its opportunity with youth. The appeal needs revitalizing. The teachers are competent and most of them prepare but few do any personal work outside of Sunday school teaching hours. Absentees should be checked, called, written to, or visited to strengthen the influence of the teacher.

III. Young people should stay for worship services. Many do not because they feel that Sunday school is separate and apart from the church. Lack of interest and example on the part of the teacher and parents. Teachers do not emphasize church worship services as they ought.

IV. Ministers should deal more with young people's problems. Young people of the Sunday school are not church conscious. A Youth Worshipers' League to create interest is advised. This may take the form of a church for youth.

C. Women's Work

I. Sixty per cent of the women in the church at work in some women's organization.

II. Thirty-seven per cent belong to both missionary societies—home and foreign. Thirty-two per cent belong to home only and thirty-one per cent belong to foreign only.

III. All Women's organizations should take responsibility for calling on new members, and assisting in reviving indifferent ones.

IV. Every member of these organizations should belong to the church, and every woman member of the church should belong to some organization. In this church every woman is considered a member of the Ladies' Aid Society by a virtue of her church membership.

V. Women should stimulate church attendance by talking it at all their group meetings.

D. Church Attendance

I. Members of the group interviewed a number of people and report the following excuses for non-attendance: community over-organized, church crowded out by demands on time by other organizations, over-lapping of organizations in the church divides responsibility and interest, counter attractions as picture shows, autos, radios, bridge parties, golf, etc., people get out of the habit, careless budgeting of time through the week leaving too many odd jobs for Sunday, indifference, church members do not influence others by example, too easy to belong to the church, church program not fully appreciated, value of church to the community not recognized, interference of business, making a living too strenuous, etc.

II. Suggestions for improvement of church attendance.

a. Strengthen the idea of church membership by giving emphasis to church vows.

b. Closer correlation between church and public schools to secure a more equitable division of the time of young people. All week-day time should not be taken by the public schools.

c. City-wide campaign under ministerial alliance to make the people church conscious.

d. The city should discourage public events on Sunday.

e. Set up a newspaper campaign on "Attend Church Sunday."

f. Christian employers should urge church attendance of employees by precept and example.

g. Set up an educational campaign on "Know Your Church" acquainting the members with facts they do not know.

h. Hold church meetings at which general church problems are discussed freely.

E. Church Membership

I. Charity toward the unfaithful member—reluctant to do anything which would cause bitterness.

II. Insistence upon keeping church vows relating to private living, church attendance, and stewardship.

III. Members who willfully absent themselves from services for months and years, and refuse to aid by their presence or gifts should be declared inactive. This not to apply to anyone who by age, infirmity, or financial condition is unable.

IV. One's allegiance is to God and the church and not to the one who happens to minister in the pulpit.

F. Church Finances

We recommend:

I. That all non-members who attend church services be asked for regular contributions.

II. That Methodists who attend services but say they are supporting the church "back home" be asked to divide their contribution and give fifty per cent of it to the local church.

III. That those able to contribute more than their per capita amount recognize the necessity of sharing the responsibility of those who are unable to pay their share.

IV. That parents train their children in giving and encourage them to make a pledge and the children pay these pledges from their allowances.

V. That the following questions be mailed to those who belong to the church and do not contribute.

a. Do you want your church to continue its services and influence in this community.

b. Do you know that the per capita cost of operating your church is \$10.50 for the year?

c. Are you able to help support your church? If so, how much are you able to give each week?

d. Are you interested but unable to pay?

e. If you are not interested in this church and do not wish to support it in any way, where would you like to have us send your church letter?

f. It is the responsibility of the members to support the church. However, if a member is unable to assume this responsibility and will indicate the

(Turn to page 222)

Candlelight Memories on New Year's Eve

by Will A. Sessions, Jr.

Each candle symbolized some loved one who had died during the year. The sermon memorialized these in a beautiful service of recognition.

IT was due entirely to a combination of circumstances that we had what turned out to be an inspiring mid-night service New Year's Eve of 1940. Someone suggested that we have a candlelight service, and someone else asked what a necrology statement was.

There is no way for knowing how one's mind will fasten together such unrelated things, but when it came to writing them down on paper as a plan, the two ideas fused themselves into one. Why not have lighted candles representing each of the lives that had passed from our congregation during the year? That would mean eleven candles. Plan the service at a mid-night hour beginning at eleven and closing near twelve. Since the candles were to represent specific lives in the homes of our people, why not have the families informed of the service, and ask them to delegate some close friends to act for them in the ceremony.

Maybe it would be easier to begin as the service itself did. At eleven o'clock on New Year's Eve night we entered the sanctuary. Some of the families were already in their places. The only light in the great room was furnished by these eleven white candles placed as they were upon the communion table, with a master candle behind them all. The pianist was playing "The Pastoral" from Handel's "Messiah," so all was hushed and quiet. The deacons at the door handed each of us a small candle that had been provided with a drip guard, and we were told that these candles would be used later in the service. It was a blessed experience to take our places in the hush.

When all were seated an Elder rose to read first a passage from Micah, then Luke, and the opening verses of John. Each of these dealt in some way with the subject of light. With bowed head he led us in prayer. What he said is known only to God, but in a glorious way it lifted us up, and prepared us for what was to come.

One of our consecrated women rose to inform us of the significance of the eleven candles. She explained that the tall ones represented the children whose lights had glowed so short a

while, while the short ones stood for the aged whose lives had burned so long. The one great candle in a separate holder, she described as being the master candle, representing the Holy Spirit's light in the world.

Words fail to describe the impression that we had as the name and the date of death with the age of each one was recalled of these eleven friends. There in the audience sat the relatives and as each name was recited some friend of the family, a friend whom they had specifically asked to do this service, came forward bearing a rose. This one picked up the snuffer that had been placed beside the candles and held it over the one flame that represented the life he had been called to commemorate. It was a very solemn moment when we saw the light of that life extinguished. Tears came to the eyes of many, but the placing of the rose immediately before the darkened candle was a gesture that satisfied our hearts. The woman who was calling the names had prepared us for this use of the roses by reading a poem dealing with the use of the rose as an emblem of love and respect. Then the friend, sometimes a child, in other instances a man or woman, and in one case an aged man, returned to his seat.

As soon as this part of the service was done we found ourselves in the great auditorium with only one candle alight. There was no other illumination whatever. The Elder then returned to the pulpit where he called to our attention the fact that while each year brought its toll in Christian lights that were snuffed out, the great master light never failed.

"Each one of us holds an unlighted candle," he explained. "Let us come forward for a moment of prayerful meditation and self-examination, and dedicate ourselves to letting our lights shine for Christ this coming year."

Pew by pew, everything in perfect order, we passed before the communion table. Each one of us prayed with bowed head and then lighted his candle, and filed back to his seat. Gradually the room became ablaze with light, its

warmth and glow an inspiration. In the balcony where none of us could see and where none of us had expected her to be, a violinist played unaccompanied the strains from "Lead Kindly Light."

When all the candles had been lighted, the Elder called upon us to stand to pray the Lord's prayer. We then sat in silence as the pianist began the melody "Goin' Home" from Antone Dvorak's "World Symphony." No signal was given for us to rise. The deacons started at the back and asked us to file out one pew at a time. We left our candles at the door, as one by one we passed into the New Year.

The Fact-Finding Church

(From page 221)

same, they will not be called upon for money and we will be glad to continue them as members in good standing

These are but a few of the findings of these groups but enough to indicate the scope of the field. One can readily see that they open a fertile area for discussion in church circles. Any minister can organize his church into fact-finding groups with little effort and with a minimum of machinery. If he will prepare a few well selected questions to direct their thought he will find that the laymen will readily and gladly and effectively make these surveys and analyses and produce facts of interest. Such information revealing conditions as they are will challenge the church to greater activity and efficiency.

PEACE COMMISSION TO ASK REPEAL OF DRAFT ACT

Nashville, Tennessee—The Commission on World Peace of the Methodist Church, at its approaching meeting in Chicago, December 17, will go on record for the repeal of the conscription act, Dr. Charles A. Boss, head of the commission, revealed here in an address before a youth group attending the Methodist Conference on Christian Education.

Methodist youth who are conscientious objectors, he asserted, may count on the support of their church. In this respect he recalled the action of the Methodist General Conference which has enacted legislation asking exemption from all forms of military service for those who are conscientious objectors.

"Our country faces probable war, but not inevitable war," said Dr. Boss. "This is no time for the church to quit or surrender to a sense of futility. We must work constructively. The embers of a fire to stay out of war still burn and may be kept alive if we work constructively to that end."

Service of Dedication for the Universal Christian Flag

THE issue of *Church Management* for September, 1940, carried the description of the new Universal Christian Flag designed by Charles A. Gearing. Because of requests we are publishing this month a service for the flag. You will note that both the American flag and the new universal one have a part in this program.

ORDER OF SERVICE

I

Opening Song and Entrance of Color Guard Bearing Church Flag

Onward Christian Soldiers is played and sung by the entire congregation, as color guard bears church flag from rear of church to church altar, places it in its stand, and is seated in front pew for remainder of church service.

II

Song and Entrance of Color Guard Bearing National Flag

America, My Country 'Tis of Thee, or America, the Beautiful is played and sung by the entire congregation as color guard in same manner bears the national flag from rear of church to church altar, places it in its stand, and is seated in front pew.

III

Color Design of Church Flag

A little girl of church school comes forward and holds end of church flag out, while minister reads color design, and is seated in front pew.

Color Design of Universal Christian Flag

The design of the universal Christian flag is based on two fields, one blue and one white. The blue to signify eternity coinciding with God's color of the great skies above. The white to signify peace and purity as the Bible foretells angels are white in their appearances.

The large red cross on the blue field stands for our Lord, large because Christ our Savior was the son of God, and red, because he shed his blood for the sins of the world.

The twelve gold stars, four in each row on the white field, represent the twelve apostles whose lives shine eternally like the stars in heaven.

The purple bar across top part of flag represents honor, power and majesty belong to God.

The green bar across lower part of flag stands for happiness, as the whole earth is covered with green foliage in summer and tropical climates, in honor of the beauty and glory God bestowed upon nature.

Thus, the universal Christian flag is based only on the Bible and God's glory.

IV

Verses 1 and 2

Minister now reads verses one and two of this dedication program.

Verse 1

The American flag at right of church chancel stands as representative of all nations and peoples of this earth, coming to church altar to hear the living word and promises of our Lord and Saviour Jesus Christ, who is king of eternal glory and Lord of lords of the nations and rulers of this earth.

Verse 2

The universal Christian flag at left of church chancel depicts the glory of Christ's kingdom, and is a symbol of the honor and glory that belong to God, and a silent witness to the majesty of the most high and eternal one.

V

Conclusion

Wherever this flag goes throughout the earth, this Bible verse goes with it.

Psalm 60:4: Thou hast given a banner to them that fear thee, that it may be displayed because of truth.

Addenda

In church colors purple also stands for repentance and redemption.

Green in church color signifies hope because in nature we see things renew and grow. Blue signifies eternity. However, since truth is of God and love is of God, and eternity belongs to God, the blue field in this flag stands for eternity, truth and love.

The sign of the Holy Trinity, the red, white and blue, is also in this flag.

It is a composite of Christian symbolism, yet simple, dedicated to the eternal glory and universal majesty of our Lord and Savior Jesus Christ. Furthermore, it is a silent reminder of the resurrection and eternity of life to come, through faith in Jesus Christ our redeemer, the savior of the world, and king of the eternal heavens above.

UNIVERSAL CHRISTIAN FLAG

The most beautiful religious flag on earth. Consisting of two fields, blue and white. Large red cross. Twelve gold stars. Two bars, purple and green. Only Christian flag conceived and consecrated to God's Universal Glory, as prophesied in Psalm 60-4.

CHAS. A. GEARING

311 S. 22nd Avenue Bellwood, Illinois

Building Your Church Calling List

by Donald F. Rossin

The author of this article is a Lutheran minister who, some years ago, decided to devote his energies to the creation and promotion of proper records for the local church. In an earlier issue we carried the story of his "Systematic Student." In this article he tells how to build a calling and mailing list. The one described is a visible system, compact and instantly available. If you wish to know more about his work write him at 208 S. 4th Street, Minneapolis, Minnesota

If someone should ask: "What are the essential church records?" the answer might properly be: "That depends upon what you mean by essential, whether just those that must be kept as a matter of record for the official reports or statistics, or all that are really essential in order to most efficiently carry on the important and many-sided work of the church." For want of a better designation or terminology we might distinguish between report records and working records. All this is of course apart from the financial records which are a field for themselves.

Depending somewhat upon the denomination, the report records or official acts will include the total number, either in chronological order or in groups, of baptisms, confirmations, weddings, funerals, receptions (gains) and removals (losses). Every church should of course keep a very careful record of these things. For many this covers the entire field of church records. However, in every business or endeavor there are what we might call temporary or auxiliary records which are not listed in the annual reports but which are, nevertheless, important in the carrying on of the business. A salesman not only has a record of the consummated sales but also a list of prospects with pertinent data that will help him be successful in getting other sales, and save him time and travel in doing so.

In the sphere of the church the matter of working records practically includes everything that is auxiliary to the work of the pastor or church or in accumulating the absolutely essential records of pastoral acts. This is a wide open field in which there is still much to be done. The purpose of this article is to be helpful in one part of this.

Many churches consider it essential to have a complete listing of their members and others interested in the church, either by families or as indi-

viduals, with columns behind the names for various data: birthday, baptism, confirmation, marriage, membership, organizations, perhaps even communion record and finances. These can be had in card form or on visible sheets more detailed than those to be described below. Though many will agree with the pastor who said, "I do not see how you can intelligently and efficiently work with much less information," there are those who do not see the value of all this or who are too busy to gather it, but every pastor knows the need for a list. Practically everyone has worked out something better (or worse!) than once a year writing the names of the

people or families on cards, taking out a few every day for calling, then discarding them, and heaving a sigh of relief when all cards are gone for then everyone has been called on for that year. "Any system is better than no system."

Under the pressure of competition the business world has been literally forced to perfect its follow-up technique. For this the new "visible" records are being used more and more. This type lends itself admirably to the work of the church. Visible binders have a series of rings three-fourths of an inch apart. Sheets with holes three-eighths of an inch apart are placed into the binders so that a three-eighths of an inch margin of each sheet is visible, preferably at the top. We prefer to so place the sheets that you follow the alphabet "up" as you would in the case of a card index or file. The sheets are then turned from the bottom and from right to left like pages in an ordinary book. The illustrated sheets are six inches long by two and three-eighths inches wide. The narrow width gives

	1	2	3	4	5	6	7	8	9	10	11	12
1												
2												
3												
4												
5												
6												
7												
8												
9												
10												
11												
12												

1-3-39 Mrs. Sick. Psalm 23
1-7-39 Mrs. Wore.
1-15-39 Mrs. quite well.

Part on all
of back can
check for
annual totals
& dates for
members of
regard.

DONALD F. ROSSIN, MINNEAPOLIS FORM 6M4

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
NAME	ANDERSON Joseph 208 So. 4th St. AT-0887 NO.																														
ADD.	TEL.																														
1	J	1	7	0	1	B	C	1	9	1	6																				
2	M	3	1	1	0	3	B	C	1	9	1	8																			
3	H	3	1	2	3	0	8																								
4	M	7	1	1	3	2	B																								
5																															
6																															

Biographical & membership data

Organizations and remarks

DONALD F. ROSSIN, MINNEAPOLIS FORM 6M2

Types of Visible Record Cards. Actual Size: 6"x2 3/4". Each Minister Can Perfect His Own Code Based on Letters and Numerals.

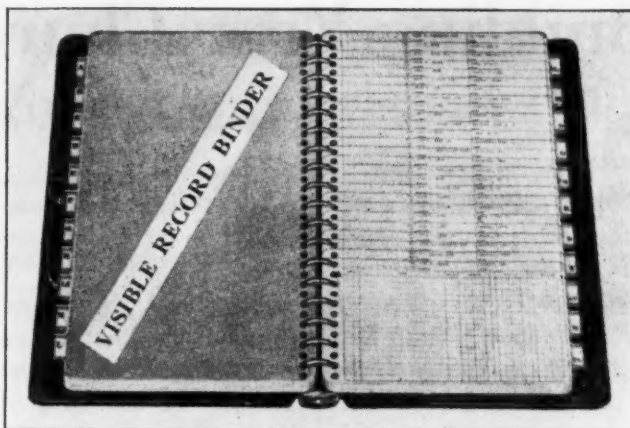
the greatest possible capacity to the binders. They could also be five inches long but that would be a trifle short for the information most would wish. Either length can be stored in standard card cabinets. The form itself has no vertical lines printed on it. Experience has shown that generally a pastor will want to experiment a little to find just which spaces he wants on his sheets. From his master copy volunteer help can draw the lines by simply joining certain letters of the alphabet or numerals (like on illustration). The vertical lines could be printed in. In general, the front of the sheet is designed for the more permanent data, and the back for notes on calls, etc. Auxiliary sheets in plain or colored paper can be placed behind any sheet where temporary or additional notes are needed.

Some advantages or features of this type of a calling and mailing list might be.

1. *Portability*: In zipper binders everything (including even loose tracts, notes, parish papers, etc.) can easily and safely be carried from church office to the home, and even in the car when out on calls. The sheets will also fit into small end opening pocket memo ring books, or can be had a trifle wider and also punched at the bottom for the standard six-inch and six and three-quarter-inch six-ring memo binders; but in that case you sacrifice some capacity due to the wider sheet.

2. *Capacity*: A binder eleven inches long with fourteen rings each one inch will take a maximum working capacity of 400 sheets and sixteen-division insertable index. Twenty-four sheets are visible on a completely filled page or bank but twenty is an average as you can not always divide the alphabet into full pages, and room should be left for expansion. Longer or shorter books or larger rings or even two or more books will provide for any size list. How else can a person have a complete A-Z or street listing of that many names or addresses in so convenient a form?

3. *Adaptability*: Tastes will differ, and tastes will change as needs and vision change; but with standard sized binders and sheets one can change and adapt from time to time without discarding the entire system. You can have just the names or as much data as most anyone would care for. Not every sheet in any system would be equally complete at any one time. Some have two identical systems: one for the pastor and one for the church office, the latter preferably with stiff covers and without zipper. Two pastors can have identical books or each a part of the complete list. Planning the work is facilitated in a number of ways, and



Good Example of Visible Record Book

there is little danger that a name once put on the list will be overlooked. In fact, this type should serve admirably for any church worker who has a more or less stable group: institutional workers, city missionaries, university student pastors, etc. In some cases it might be best to have special forms.

4. *Visibility*: Everything "at-a-glance." The names, addresses, telephone numbers and any code of signals (generally for a whole letter of the alphabet) can be seen without touching a sheet. With the use of protruding signals at the ends of the sheets any special grouping can be turned to without paging through the entire book—all the sick for instance.

5. *Quick Reference*: cp. visibility and portability. It is just a flip of the hand to refer to any sheet or make a note. The entire system can be worked on with one hand while holding the telephone with the other. There are no sheets or loose cards to put back!

6. *Unity*: From the "one" list practically any number of groupings can be made, generally without doing any writing at all. Black or colored pencil circles around the 1-31 or moveable colored metal or celluloid signals can indicate various things: perhaps 1-12 for the months, other numbers for the districts or groups, etc. Code letters behind the person's name can show "who" is in L. A., choir, etc. The protruding signals at the ends can show "who" is sick, etc., etc. "at-a-glance." Thus it is largely unnecessary to have other lists which so easily get mislaid and constantly need revising.

Here: just make a mark at the proper place or attach a signal. Erase or remove when completed. Decide upon and write down your master numerical and color code. We suggest red for trouble, green for prospect, blue for sickness, etc. Blank sheets can be headed with various things and kept

in the back of the book for other memoranda or temporary notes.

7. *Family Grouping*: Though people are won for the kingdom of God individually, the work of the church largely centers around the family group or home. Cards for each individual are often quite practical for the church office or for membership listing but for purposes of calling and orientation the people should be grouped by families. Only thus can a record of calls be kept without a lot of duplicate entries. We might say that especially where a church has a list of the individuals on cards or in a book just as they joined, a calling and mailing list like this, or similar, should be a practical necessity for the church office or pastor, or for both.

8. *Economy*: Any reasonable price is good economy if a system saves time, makes it possible to do more work, and could prevent some name getting lost in the shuffle. Due to the long and hard service the binder, index and sheets will see it would be false economy not to use the best leather and a good rag content paper. Even then the cost compares favorably with conventional steel cabinets, cards and indexes.

9. *Combination of Calling and Mailing List*: Churches need both. Here both can often be in one. It can be kept up-to-date with a minimum of effort. Since only the margins show on the bank of sheets it is practical to have someone come in to address mail without having them see the data on the sheets. The bottom or first sheet can be left blank. Where there is an addressograph the plates would be periodically corrected from this list. A signal or mark could be placed at "address" on those sheets where a change has been made but not yet transferred to the addressograph or other listing. Various groupings can be made from

the one list with colored pencils or signals as mentioned above—and then addressing only from that group.

10. *Permanence*: Unlike loose cards, the sheets can not be lost or left in books, pockets or odd places. Out-of-date sheets should be removed and filed alphabetically, either in a box or file but better in another visible binder, but only after reason and date for removal to storage, and name or initials of pastor or other worker have been added. Storage sheets sometimes become active sheets. Just put them back. They may sometimes be exceedingly helpful, viz., at the time of weddings, funerals, anniversaries and the like. Both active and storage sheets will be at hand for the successor, which should call forth benedictions upon the predecessor and upon the official board. The work can go right on. What a waste of time and effort there often is at the beginning of a pastorate!

Of course, any system will take time and effort to build up and keep up, but it is well worth while. In some cases a way will have to be found to "gather" the information. Survey or information sheets can be mailed or delivered to each home. Those who do not return them can be called upon and assisted. Space does not permit details.

As a companion to this or any other list a pastor should have some sort of a memorandum book that he can carry with him at all times to plan his work and make temporary records and jottings. We might call such a book a "pocket journal." Many pastors have followed the lead of the business world and adopted the most standard six-ring memo, size 6 $\frac{3}{4}$ x 3 $\frac{3}{4}$, for which there are hundreds of different forms available: addresses, appointments, auto expense, class or attendance records, dollars and cents sheets, plain and ruled, and a host of others, including a larger family record sheet for those who prefer more data than the small 6x2 $\frac{3}{4}$ -inch sheets can give.

If more churches would furnish their pastors with at least a practical calling and mailing list, and perhaps also binders and sheets for their pocket memo book, more work could be accomplished with less expenditure of time and nervous energy, and there would be a better continuity after a change of pastorate.

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The Christian Attitude Toward the Jew

by Frank H. Ballard

Nothing gives a better interpretation of the real democracy in England than its treatment of Jewish refugees. Mr. Ballard, writing from bomb-scared London, tells of the liberties given the Jewish people who have few sanctuaries, today, in the old world.

I WANT to start with two Biblical references. The first is an injunction addressed to Jews but especially appropriate to Christians at the present time. It is in Leviticus XIX 34, "The stranger that dwelleth with you shall be unto you as one born among you and thou shalt love him as thyself." I need hardly say that "the stranger" meant people of alien race, frequently fugitives from persecution in other countries, who, broken in fortune and in spirit, sought refuge in Palestine. Prejudice often rose against them both on racial and religious grounds. Probably they did not always conduct themselves wisely. But no one can question the wisdom of the injunction. They were to be respected and cared for as though they were Jews. The great Jewish scholar, Claude Montefiore, writing in 1923 called this the greatest commandment of the Law. Writing again in 1936 he said that recent events had thrown a lurid light upon his previous words and justified them more and more. What he would say now can easily be imagined.

The other reference is to a chance expression in Acts XVIII 2. St. Luke is telling the story of St. Paul's second great missionary journey from Antioch and comes to the point where the Apostle reaches Corinth. Looking round for a lodging he lights upon a man named Aquilla who with his wife Priscilla was a refugee from Rome. There is a sentence in parenthesis explaining that the Emperor Claudius had commanded all Jews to leave the capitol. Obviously, it was not because they were criminals or immoral people. There is not a great deal known about Aquilla and Priscilla but everything points to the fact that they were devout and trusted people. A modern scholar carefully worked out an idea that Priscilla was the author of the Epistle to the Hebrews. But they were cast out of Rome and there are indications that they never for long had any settled home.

These references lead to a subject much too big for a single article but I want to write about the Jews—about



Frank H. Ballard

the world's indebtedness to them, the world's treatment of them, and finally about their present plight.

I

It is a common-place that every great people has its own characteristics and its own contribution to make to the common stock. Thus amongst the ancients, we speak of the Greeks and their capacity for thought and of the Romans and their gifts of organization; and in our modern world we speak of the lucidity of the French, the militarism of the Germans, the restless and revolutionary spirit of the Spanish, and the moderation and love of compromise of the British. The Jews in modern times have made many contributions but historically, they have had a genius for religion. In spite of all that some scholars have to say about India and her legacy, it is still true that for purity and elevation of religious thought and practice we are more indebted to the Jews than to any other part of the human race.

What were the special characteristics of this unique contribution?

First, they led the way to the belief that there are not many gods but one, that he is a person, not a blind force or an abstract idea, but the living God who cares for individuals and leads his people towards a great purpose. In the beginning, he created the world and always he works towards a final and unique consummation in which evil will be destroyed and righteousness vindicated. This purpose is to be achieved not by divine fiat but through human

agency and especially through a divine community, "a people of God." These things are set forth in a sacred literature in the collection of writings,—history, legend, midrash, prophecy, poetry, proverbs,—we now call the Old Testament.

This, however, is a very bare way of stating what the Jews of antiquity contributed to the wealth of humanity. We get something warmer and more intimate when we think of the personalities through whom the divine revelation came. There is a glowing chapter in the Epistle to the Hebrews in which the writer goes over the heroes of faith. It is only a small selection out of a mighty succession. It might even be complained that he omits some of the most inspired men who taught a chosen people and through them taught all the nations. There is no mention of Amos with his insistence on the justice of God, or Hosea with his tender words about the forgiving mercy of God. There is no reference to Jeremiah and Ezekiel with their emphasis on personal responsibility or the evangelical prophet we call the second Isaiah and his faith in the power of suffering and sacrifice. These are the men who prepared the way of the Lord. And let it never be forgotten that the Saviour of the world was a Jew and all the Christian apostles were Jews, and that it was from Jerusalem that the Christian faith spread and that it was to Jews of the dispersion that the Gospel was first preached. The Jews have done more than give the world the religion we call Judaism. They have given us, under God, Christianity directly and Mohammedanism indirectly. Those who believe that religion is the opium of the people may logically complain that this people have been a curse to the human race. But those who believe that religion is the foundation upon which everything depends should frankly confess that of all the contributions made by races and nations, this by the Jews is the greatest of all.

II

Yet the Jews have never been a popular race. No nation has ever suffered so much persecution. It begins far back beyond the birth of Christianity. It extends down to this present hour. So long and tragic a story cannot be told here but we can give a few exam-

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sermons and announcements, thus ending strain upon the speaker and listener alike. With hearing aid attachments for the hard-of-hearing, all may enjoy full participation in the entire church service. Its numerous uses may be extended to Sunday School and various social functions.

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ples drawn from many sources.

The historian Tacitus tells us that the Emperor Tiberius banished 4000 Jews to Sardinia and adds: "a cheap loss if they died from the unhealthiness of the climate."

Our own King Edward I on All Saints Day, 1290, expelled all Jews from England. He insisted that they should be allowed to go in peace and in the main his command was obeyed. But Andre Maurios in his life of Disraeli tells of one master mariner who disembarked his passengers on a sea-bound sandbank, bade them "Cry out for Moses," and raised his anchor.

More of the exiles found refuge in France. But sixteen years later King Philip the Fair confiscated their goods and thrust them back towards Spain. There they lived in peace for two centuries, "but after that the faggots were kindled, and it seemed as if this unhappy race, unable to migrate further was at last about to disappear."

Doors opened for them, however, in Venice and Amsterdam. Some returned to France and some to Puritan England. I was greatly surprised when I was in Salonica in the last war to find that the majority of the

population were Jews who spoke a Spanish patois. I was told that they were descendants of refugees from the Spanish Inquisition. Much as the Jews suffered from that persecution, it is probable that Spain suffered more. There are historians who date the decline and fall of the Spanish Empire from that burst of religious intolerance.

Even as enlightened a person as Martin Luther saw red when faced with Jews. "Their synagogues," he said, "ought to be razed to the ground, their houses destroyed, their books, including the Talmud even the Old Testament taken from them and their Rabbis compelled to earn their bread by hard labour."

This passionate antipathy seems to have bitten deep into the German mind. It is reported that the last time Sir Edward Grey saw the ex-Kaiser, the emperor began abusing the Jews to him and when Grey tried to calm him down and told him that we managed very well with our Jews in England, he replied, hissing with hatred, "I tell you, Sir Edward, what ought to be done with the German Jews; they ought to be killed, killed, killed!"

Thus was the way prepared for the present German chancellor who tells us in his famous or infamous book, how he watched the Jews and studied their culture and came to the conclusion that Judaism "was pestilence, spiritual pestilence, worse than the black death, with which the nation was being inoculated."

One of the reasons for this persistent dislike is that the Jew who was originally a nomad and then an agriculturalist was driven into trade and commerce and became far too immersed in money. Perhaps the earliest allusion to Jewish money-lenders occurs in a papyrus of the year 41 of our era. The papyrus is a letter to a man in money difficulties and it contains the salutary advice, "Beware of the Jews." Tremlyan, the historian writing on Edward I's expulsion of the Jews says that "they sucked up his subjects' money by putting their own out on usury."

III

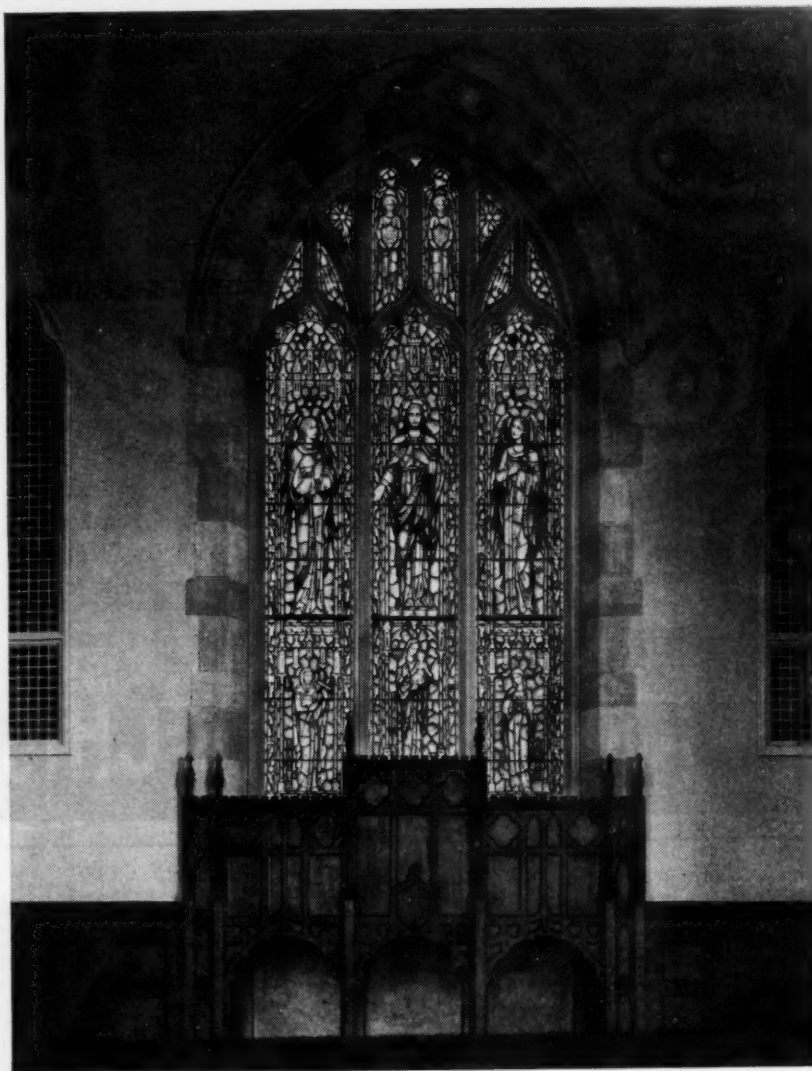
Nothing, however, justifies the way they have been treated in recent years. Nothing justifies the wholesale provocations, concentration camps, indignities, murders, so awful in their bru-

tality that one can hardly believe what one hears and reads, yet one is bound to believe, so overwhelming is the evidence. There is no need to enumerate the facts to an American public. I would like, however, to explain that I can speak from first hand knowledge. I came to my present pastorate in London almost at the same time that Hitler came to power in Germany. I came as a typical Englishman rather insular in my sympathies. When I found that refugees, mostly Jews, were settling all around me, I rather resented it. Not only did it make my own work much more difficult (three synagogues were opened within a mile of my church in my first year) but it changed a beautiful London suburb into an international area. My antipathies, however, melted when I came to know some of these refugees. I was appalled by stories of suffering and occasionally by expressions of hate and fear and revenge.

On the whole, the refugees were well received. But when the Low Countries were invaded, still more, when France was over-run, word went round that German spies were amongst the people who had sought the hospitality of our shores. Journalists here and there traded upon the fears of the most credulous and demanded that we should "intern the lot." Military leaders also put pressure upon the government with the result that thousands were detained. It is a long story—too long to tell here, even if it were permitted. Mistakes were made. Zeal, sometimes, outran plans for the reception of these poor people. For some of them, new sufferings were added to old. One can say these things quite openly for they have been frankly admitted in Parliament. What needs to be added is that when the facts became known protests were immediately heard throughout the country—which would have been impossible in one of the dictator countries. And at once there were honest attempts to meet serious criticism. I should not like to say that even now all is not as the Christian conscience would like it to be, but defects have been remedied, prejudices have abated and there is no longer any danger of anti-Semitism.

We must maintain not only the commandment in Leviticus but the universalism of the New Testament. Even when the guns are roaring overhead, as they have been roaring over mine almost day and night for the past months, we must remember the spirit of the Master who made no distinction between Jew and Gentile and taught that the rain falls on the evil and the good alike.

Windows Furnish the Inspiration For Communion Meditations



THE First Baptist Church of Springfield, Massachusetts, is fortunate in having a series of beautiful pictorial and symbolic windows. The minister of the church, Evan J. Shearman, used the windows as a basis of communion meditations. How effectively they were used may be seen from the one which follows which is based on the window pictured.

THE WINDOW OF DIVINE INVITATION

Rising from behind the reredos and becoming a focal point of attention during the worship of God is the Window of Divine Invitation. With the light shining through the warm colors of the glass, predominantly reds and blues, though others are found, with relieving lines of white, it becomes a "storied window richly light."

At the very center stands Christ,

who says by right arm extended and left hand upon his heart, not only to those who labor and are heavy-laden, but to all in every circumstance of life, "Come unto me." It is from the attitude of this noble and altogether lovely figure that the window receives its name. On each side an angel with placid joy adores him. "There is joy in the presence of the angels of God over one sinner that repenteth."

Above the Christ and at the head of the window stand two other angels smaller in size bearing shields inscribed with the first and last letters of the Greek alphabet, Alpha and Omega. These letters are emblematic of God the All in All as they are used in the Book of Revelation, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Al-

mighty." A similar description is also given to Christ in other references in the Apocalypse. In the tracery to the right and left of the small angels are doves in conventional design symbolic of the presence of the Holy Spirit. Thus is represented in the window the Trinity—Father, Son and Holy Spirit.

Three graceful figures depicting things that abide stand at the base of the window: faith with the cross, hope with the anchor upon her shield, and charity or love with the child in her arms. It is to be noted that charity is raised above the other two figures at her right and left as Christ is raised above the angels in the principal panels. It is significant, too, that charity is in the same central panel as the figure of Christ above. "And now abideth faith, hope, charity, these three; but the greatest of these is charity." As the window unfolds its story it is seen that the messages of Jesus and the redoubtable Apostle Paul are united.

Stars here and there indicate light, wisdom and truth. The border of leaves from the tree of life sets forth undying faith in the promise, "And the leaves of the tree were for the healing of the nations." Conventional canopies over the heads of the main figures proclaim their divine royalty. The background of heavenly blue sets forth each image in beauty and power.

Sometimes as you sit in church, you may forget to listen to the sermon as you let the Window of Divine Invitation repeat to you, "the old, old story." That will never disturb the preacher. Study its message over and over again until you bear it in your heart.

A NEW YEAR'S THOUGHT

If I think I cannot, I know I can't.
If I think I dare not, I don't.
If I'd like to accomplish a thing or two
But feel that I couldn't, I won't.
If I think I'm defeated, I am.
(Thinking is one of the arts.)
Victory begins in a fellow's mind
Even before he starts.

If I listen to cowards, I know I'm afraid,
If I weep with the timid, I'm cursed.
If I want my flag at the top of the mast

I've got to *think* it there first.
If I travel with faint-hearted souls
I'll wind up refusing to run.
If I look for the clouds I'm bound to see rain,
But once I *think* victory, I've won.

If I think I'm outclassed, I am.
I know I must think high to soar.
I will not be stopped by a hill or two,
Or a chain, or a fast-locked door.
I believe life's battles don't go
To the fleetest or stronger man,
But the man in first place at the end
of the race
Is the fellow *who thinks he can*.

J. L. Fendrich, Jr.



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Life's Extras

*A Sermon by Talmage C. Johnson**

Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.—Deuteronomy 8:3

ARCHIBALD RUTLEDGE, the poet laureate of South Carolina, has written a delightful little volume of prose entitled "Life's Extras." In its first paragraph, he tells of a conversation with a casual acquaintance on a train speeding across the country. He says that he called attention to a herd of beef cattle grazing in a meadow and made some inane remark about the future of the cattle industry and the prosperity of the country. But the other man pointing to some daisies blooming in a corner of the meadow replied: "Somehow cattle can't thrill me; there's more hope for humanity in a wild flower than in tons of beef."

Mr. Rutledge then goes on to say that creation supplies us with only two kinds of things: necessities and extras. He adds: "A thoughtful consideration of life's extras has done more to give my faith in God actual conviction than all the sermons I ever heard."

Something of the same thought was expressed by that ancient leader of the Hebrew people after he had led them for forty years through the wilderness and brought them to the very edge of the Promised Land. In a peerless valedictory, he said: "Man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord man doth live." Centuries later, in an hour of sore temptation, a greater man than Moses quoted those words and with them banished the temptation to selfish exploitation of his power. We have too frequently missed their point by putting our emphasis upon the word "Word"; thereby setting it in sharp contrast with the word "Bread." The emphasis should be on the word "Every," for bread is one of the words of God. But not the only word.

God Speaks a Varied Language

Indeed God speaks a varied language. He speaks to us in the necessities of life, as represented by bread. In them, he speaks as the Creator telling of his majesty and his power. Truly, we are dependent upon him. He is the giver and the sustainer of life. "It is he that hath made us and not we ourselves." "In him we live and



Talmage C. Johnson

move and have our being." The language of necessities, therefore, fills us with awe and even with fear; for as we contemplate our dependence we become increasingly conscious of our helplessness and lack of worth.

But in the extras of life, God speaks to us as our father, tells us of his love, and woos us to himself. He might have created us and provided us with the necessities of life for his own amusement or diversion. But when he provides us with life's extras, he demonstrates that he cares for us, that we have worth to him, and that he wants our love.

Let me use another illustration from the book of Mr. Rutledge. He tells of visiting a crude and simple home in the mountains of North Carolina, and there talking with the sister of a man who had shot a neighbor in an altercation and had been carried off to face trial for murder. On the rough mantel was his faded picture, made when he was a soldier in the World War and wore his uniform. Beside the picture was a bottle, serving as a vase, containing a fresh sprig of rhododendron. "I don't know why," said the woman, "but somehow to have it there helps me. It 'minds' me of God." And why did it 'mind' her of God. Why, because so lovely a thing as a mountain rhododendron blossom is one of his extras that even the poorest can have.

The World Is Full of Extras

The natural world is full of these extras that speak of God's loving care. The delicate tints of flowers, the gorgeous colors of dawns and sunsets, the singing of birds, the rippling of streams and streamlets, the roar of the surf—are all extras. We could get along without them; at least we could

live without them. The bare necessities for physical life are few indeed. But who would care to live in a drab and ugly world of bare necessities?

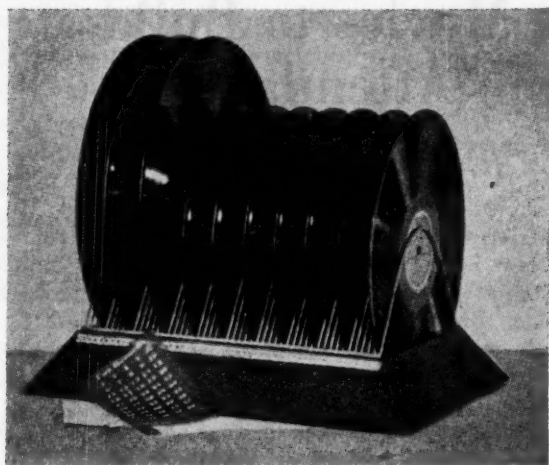
Man's kinship with God is shown by his own creation of extras. The world could get along without any of its treasures of art, music, or literature. But those who create these things have made a larger contribution to human happiness than have those who deal only in the production and distribution of bare necessities. If everything of beauty should be blotted out, man might go on living if he had hope of creating new beauties. But take from a human being all but the necessities for life and you have taken also the will to live.

Yet it is in the realm of social relationships that extras are the most significant. Were there nothing but the biological functioning of man, there would be no man. The extras in the social relationships of life become necessities for personality development.

The extras of life, therefore, constitute the language of love, both human and divine. The young man who goes courting does not present to the object of his affection a hunk of roast beef, a bushel of potatoes, or a baker's loaf. No, rather does he woo her with flowers, and candies, and jewels. If she accepts and returns his love, he may later have to provide her with the necessities of life. But it's the extras that first convince her of his love. Many a home might be preserved and much human happiness might be conserved if husbands and wives only remembered that extras have always constituted the language of true love.

Parents express their love for their children in extras. What parent is there among us who is content to provide his child with nothing more than the necessities of life? Indeed parental love compels every parent to provide, even at great sacrifice, something extra. One of the most pathetic and moving scenes in that gripping and challenging book, "The Grapes of Wrath" by John Steinbeck, a book that depicts so vividly certain real and horrible social conditions of our time that it offends the sensibilities of some, is the scene in which Pa Joad has gone into a filling station to buy a dime loaf of bread. He is accompanied by the

*Minister, First Baptist Church, Kinston, North Carolina.



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two youngest of his brood. As he haggles over the price of the bread, the children stand gazing with hopeless longing at some cheap stick candy in the show-case. Not content with buying bread for them, Pa Joad recklessly spends a penny for candy.

Sometimes I hear harsh criticism of the poor for purchasing for themselves and their children some of the cheap luxuries of life, luxuries such as coca-cola, ice cream, and picture show admissions. But I tell you, the poor cannot live by bread alone any more than can the rich. They, too, must have some of life's extras. If American democracy is to survive, it must supply not alone the necessities for physical life. It must make possible for all an opportunity to get some of the extras of life.

We Need to Consider Our Extras

But I think it would do us all good this morning to think about the extras that we are now enjoying. I have been speaking in a very general way about the extras that all of us may share, but each one of us has his own special extras. For some of us perhaps the chief extra we have is our companion, our husband or wife. How wonderful it was of God to realize that it is not good for man to be alone and to create for him a helpmate! Too many of us accept our mates in a most matter of fact way and little appreciate the extra happiness they bring into our lives.

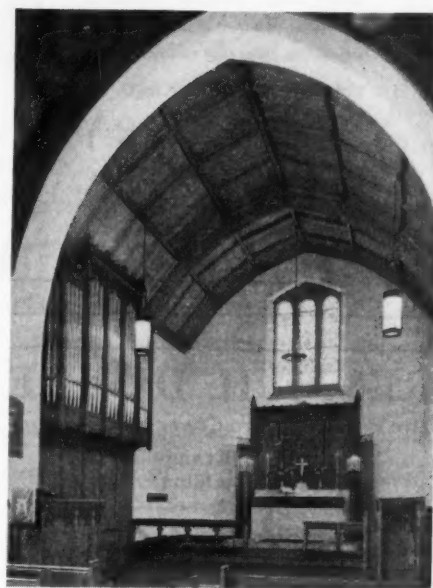
Then too, among the extras that many of us have are our children. How they do enrich and bless our homes! Children mean, of course, responsibility and care, added burdens and toil. But they mean also added happiness, and surely God speaks to us most clearly and most tenderly through our own little ones.

Friendships, also, are among our extras. Charles Kingsley confessed that his success was largely due to the fact

that he had a friend. And probably there is not a one of us that does not have some friend who has made life a little more pleasant for us.

Indeed, I need not try to enumerate the extras that we now have. Each one of us can think of many of them. But since we do have so many of life's extras, we ought also to be extras and to provide extras for others. Knowing how much these things mean to us, we should by all means seek them for others. By the bed of my little four-year-old boy is a small chest of drawers, one of which he calls his drawer. And somehow he has formed the habit of asking every night that something be put in his drawer for the next morning, a piece of candy or chewing gum or something else extra. Maybe it is spoiling him, but I put something there almost every night. And the reason I do so is that I know that some day he's going to grow up and have to face the world. Sometime he's going to find the way is hard and life can be very stern.

Oftentimes I myself have found in some gloomy hour that the memory of an extra can pierce through the gloom and can strengthen hope and faith. Last Christmas the board of deacons gave me a beautiful dressing gown, a very expensive one, far more expensive than I would ever have bought for myself. But that gift has blessed me all this year. The very fact that it is an extra, that it represents the appreciation and love of these deacons, has made the year's work easier and happier for me. And I hope the time will never come when people will limit their gifts to one another to the practical and strictly utilitarian things. Like the alabaster box of ointment which Mary broke upon the body of her Lord, all of life's extras cover us with sweet perfume and strengthen our souls for the testing hours of life.



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Denton, Texas

Use the Movies to Build Church Attendance

by H. L. Williams

I GOT quite a kick out of a recent release from the Religious News Service. It tells us that the motion picture theaters of Fayetteville, North Carolina, will run continuously on Sundays from 1 p.m. Then it adds, that though this is true, the motion picture owners ask their patrons to stay away from the movies during church hours. The announcement has them saying, "We do not desire in any way to conflict with church services."

Most ministers see the inconsistency of the decision and the statement. But second observation coupled with information which has come to me from Mr. Irving Mack, of the Filmack Trailer Company, brings further evidence that motion picture theaters really do wish to promote church attendance. He says that his company has received more than 1,000 orders from motion picture theaters for the "Come to Church" trailers which they are offering.

The Filmack Company makes motion picture trailers. They are the sequences which follow one of the productions in the show which give publicity to some business or cause. Usually the business house pays the theater to run the advertisement, paying for the amount of time which he has on the screen. Mr. Mack believes that suitable "Go to Church" trailers displayed in the theaters will help attendance. To this date he has had no contact with the church field and all of his advertising has been directed to the theater owners and managers. More than 1,000 have taken the church attendance problem seriously enough to invest in the trailers and give time to their display.

If 1,000 motion picture theaters will take this attitude without any urging there would seem to be ten times that number who could be interested with a little suggesting or prodding on the part of ministers and ministerial associations.

Here is our suggestion to get the action:

The cost of the trailers run from \$1.50 to \$3.00 each. That is about what a small printer's cut would cost. Why not go to the motion picture manager and offer to provide him with a new and suitable trailer each month? He will give the time and space but the church groups will pay for the trailers used. If there are several theaters in the community the committee could

purchase a different trailer for each theater and plan an itinerary for them so that there would be fresh copy and music each month or each week.

Of course, if the theater preferred to pay for the trailer that would be fine, but it is asking rather a lot to seek both the time and display and then not offer to furnish the publicity.

These trailers offered by the Filmack Company are interesting in themselves. On a suitable pictorial background the "Go to Church" copy is printed. Then, to this is synchronized a proper musical score, usually an organ production. The picture and music lends a religious atmosphere while the printed words give a definite appeal.

Among the trailers which are now offered are the following messages:

GO TO CHURCH

The awful tragedy of today's world has taught us to cherish even more dearly our traditions of freedom and democracy.

The greatest of these, freedom of religious worship, should be one of our dearest possessions.

Let's use it wisely and completely by going to church every Sunday.

GO TO CHURCH SUNDAY

Those countries that have abandoned the church, abolished religious organizations and forgotten God are involved in strife and turmoil . . . and even forbid religious freedom.

This should urge us to rally to the support of our churches and their spiritual aims.

Let's go to church, somewhere, every Sunday.

In no other nation on earth can people walk to church as secure, happy and free as we Americans.

Remembering this let us attend church Christmas Day and offer thanks.

In these days of world chaos, Christianity has taken on a deeper significance, and a growing role in preserving our own American democracy.

Therefore your participation in church activity is more important than ever before.

**ATTEND YOUR CHURCH
EASTER SUNDAY.**

People attend the movies. Any one familiar with the situation can appreciate how this publicity displayed week after week cannot fail but have a helpful effect on church attendance. It is a matter which should be put in the church federation or ministerial association docket at once. Even before the meeting you can write the Filmack Company asking for information about the trailers. Fifty thousand churches should cooperate with 10,000 movie houses to build this kind of publicity during the spring of 1941.

CHRIST CHURCH MOSAICS

Of widespread interest to all devotees of religious art is the installation in the sanctuary of Christ Church, Park Avenue and Sixtieth Street, New York City, of a new mosaic apse which has been characterized by authorities not only as one of the most noteworthy examples of Byzantine architecture in the United States, but also as an uniquely beautiful ecclesiastical portrayal.

The mosaics, which are already attracting to Christ Church admirers of ecclesiastical art from all sections of the country, were designed by the firm of Cram and Ferguson in Boston and represent an investment of well over \$100,000. They are made from hundreds of minute tesserae (tiny pieces of marble, glass, gold leaf and enamel), much of which was imported from Italy in the final shipment that cleared Gibraltar before the war put a stop to all Italian exports.

Designing and installation of such mosaics is a complicated process involving many intermediate steps. The work was begun with the receipt of the completed design from the offices of Cram and Ferguson. The second step was to enlarge the drawings of the figure subjects into full-sized cartoons in black and white. This was done by Wilbur H. Burnham of Boston, and he turned these over to John Von Wicht, who applied the color. The designs were then transposed in reverse, to the full-sized drawings upon which the tesserae were to be arranged in sections by H. Pasquali. The fitting and arranging of the tesserae was the work of a group of craftsmen supervised by Edwin Schutzel, and the installation of the mosaics was done by another group of workmen under the supervision of S. Zanetti.

The apse mosaic is a gift to the church by Emma W. and Jacob H. Schoonmaker, as part of the Schoonmaker Memorial Fund.



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No gold emblems or material rewards, but this simple, dignified, low-cost plan, which can be easily adapted to any Church service, and which pays its own way, is as popular and effective with adults as with young people. . . . Hundreds of Protestant Churches attest its outstanding merit. . . . Reports show "spotty" attendance eliminated and 25% to 50% increase in membership. Card brings full details. . . . No cost or obligation.

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THE 20TH CENTURY QUARTERLY 440 S. Dearborn St.
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A New Technique for the Midweek Service

by Vincent D. Beery*

AS a means of strengthening belief in foundational truths, we have taken up in our midweek services a study of the attributes of God, using these topics on successive Wednesday evenings:

- "The Love of God"
- "The Wisdom of God"
- "The Mercy of God"
- "The Justice of God"
- "The Truth of God"
- "The Holiness of God"

Participation of attendants at the meeting, and much use of actual Bible passages, have been the chief aim in the discussions. To draw every one into this participation, the pastor prepared guides for distribution to members. With these in their hands, there were no idle moments in the hour.

Two of the "guides" used are reproduced here to show the type of material used:

"THE TRUTH OF GOD"

WHAT IS TRUTH?

(From the dictionary)

1. Fidelity, constancy, steadfastness, faithfulness.
2. Honesty in character, action and speech.
3. Conforming to fact or reality; certainty.
4. Conforming to ideal ideas of civilization.
5. A true statement or proposition.
6. The whole body of ultimate reality.
7. Righteousness; perfection; true religion.

WHAT IS TRUTH?

(From the Bible)

That which sustains, which does not fail, or disappoint our expectations.

THEREFORE—

1. That which is real.
2. That which is perfect.
3. That which reflects God.
4. That which IS as it APPEARS.
5. That which can be depended upon, that does not fail, change, or disappoint.

DIVINITY OF TRUTH

"Truth, by whomsoever spoken, comes from God. It is, in short, a divine essence."—Latin.

*Minister, Mary Elizabeth Patterson Memorial Presbyterian Church, Philadelphia, Pennsylvania.

FOUNDATIONAL

"The truth of God is the foundation of all our religion; also of all our knowledge."

ULTIMATE TRUTH never contradicts itself!

"GOD never made his work for man to mend."—Dryden.

AN ATTRIBUTE OF GOD

"God is a Spirit, infinite, eternal, unchangeable . . . in his truth."—The Shorter Catechism.

SCRIPTURE REFERENCES

1. GOD IS PERFECT.—Numbers 23:19.
2. LIKE A ROCK.—Deuteronomy 32:4.
3. NOT VACILLATING.—I Samuel 15:29.
4. GOD'S PATHS.—Psalm 25:10.
5. CALLED "TRUTH."—Psalm 31:5.
6. TRUTHFUL WORKS.—Psalm 33:4.
7. REVEALED TRUTH.—Psalm 40:10.
8. GUIDING TRUTH.—Psalm 43:3.
9. GOD SENDS TRUTH.—Psalm 57:3.
10. EXTENSIVE TRUTH.—Psalm 57:10.
11. CAUSE FOR WORSHIP.—Psalm 71:22.
12. A PATH.—Psalm 86:11.
13. ABUNDANT TRUTH.—Psalm 86:15.
14. MERCY AND TRUTH.—Psalm 89:14.
15. PROTECTION.—Psalm 91:4.
16. ENDURING.—Psalm 100:5; 117:2.
17. INCLUSIVE.—Psalm 108:4.
18. INVOLABLE.—Psalm 132:11.
19. CAUSE FOR PRAISE.—Psalm 138:2.
20. EVERLASTING.—Psalm 146:6.
21. ABIDING.—Isaiah 25:1.
22. GOD OF TRUTH.—Isaiah 65:16.
23. TRUE GOD.—Jeremiah 10:10.
24. TRUE WORKS.—Daniel 4:37.
25. GOD IS TRUE.—John 8:26.
26. "THY WORD IS TRUTH."—John 17:17, 19.
27. GOD CANNOT LIE.—Titus 1:2.
28. JUST AND TRUE.—Revelation 15:3.

TRUTH is diversified, but all truth is harmonious.

THE JUSTICE OF GOD

Scripture

GOD IS A JUDGE

1. BETWEEN PEOPLE. — Genesis 16:5.
2. RIGHTEOUS.—Genesis 18:25.
3. FAIRNESS.—Numbers 16:22.
4. NOT OPEN TO BRIBES.—Deuteronomy 10:17.
5. JUST AND RIGHT. — Deuteronomy 32:4.
6. BETWEEN NATIONS. — Judges 11:27.
7. WISE.—1 Samuel 2:3.
8. JUDGE OF THE EARTH.—1 Samuel 2:10.
9. A HELPER.—1 Samuel 24:15.
10. REWARDS.—2 Samuel 22:25-27.
11. OF GOOD AND EVIL.—1 Kings 8:32.
12. PROCLAIMED. — 1 Chronicles 16:33.
13. BETTER THAN HUMAN.—Job 4:17.
14. NO PERVERSION.—Job 8:3.
15. PURE.—Job 34:10-12.
16. A G A I N S T W I C K E D N E S S. — Psalm 7:11.
17. SURE.—Psalm 9:7-8.
18. EVER WATCHFUL. — Psalm 11:4-5.
19. HE LOVES RIGHT.—Psalm 33:5.
20. A SPIRITUAL JUDGE.—Proverbs 16:2.
21. JUDGE OF HEARTS.—Proverbs 17:3.
22. POWERFUL.—Isaiah 18:27-30.
23. A TRUE JUDGE.—Romans 9:14.
24. HE REMEMBERS.—Hebrews 6:10.
25. RESPECT THE JUDGE!—1 Peter 1:17.
26. A MERCIFUL JUDGE.—1 John 1:9.
27. JUDGMENT POSTPONED. — 2 Peter 2:9.

SCRIPTURE FOR ALL

HIS LAWS, STATUTES, JUDGMENTS.—Psalm 19:7-14.

PAUL TELLS OF HIS JUSTICE.—Romans 2:2-16.

SOME PERSONAL THOUGHTS

"Examine me, O Lord, and prove me; try my reins and my heart."—Psalm 26:2.

"God shall bring every work into judgment."—Ecclesiastes 12:14.

"The Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us."—Isaiah 33:22.

PRAYER THOUGHTS

THANKS

That God knows his world.

That he cannot be fooled.

That he understands motives.

That he has final word.

CONFESSION

Of forgetfulness and neglect.

Of presumption.

Of disobedience and sin.

PETITION

For the wilfully wicked.

For deliverance from sins of omission.

For clear vision of God's will.

For keen desire to learn his will.

For love of God's laws.

For his mercy, through Jesus Christ.

Except for the mercy of God in Christ the Savior—we would all be condemned at the judgment.

"His mercy is on them that fear him from generation to generation."—Luke 1:50.

John 3:16

Romans 12:1

THE OLD YEAR AND THE NEW

The Old Year has its memories, the New Year has its hopes.

Time moves onward and soon 'tis yesterday

And naught that man can do will halt the turning spokes

Which spin unceasing on their way. There is a spirit which dwells within the wheels

On which man rides to distant time And each New Year opens joyful with the peals

Of bells, hearts gladden with each chime;

For human hearts dwell in hope that in the new

They find the chance so sought And through each day, as hope within them grew

Gain strength because they fought. Man cannot halt the onward march of time

His failures must be bourne But with the opening peal he clears the grime

Takes on new form again.

The Old Year has its memories, the New Year has its hopes

Put down old fears!

While life and home and love are felt, man gropes

Ever onward through the years. Old time had thrills, new time will bring its cheer

Man will grow in knowledge And find in part the cure for ill each coming year—

'Tis life's great privilege!

For on the fields where men have bled and moaned

They wrote anew in blood Life's lessons—for which man's spirit groaned

Desiring more than food.

Man thinks he lives to build a home of wood and stone

The heart within rebels And cries "Not wood, not stone, but build for me a home

Where God's own spirit dwells."

Walter H. Stark.

Tell Them About Church

. . . at the movies

• Run a short film announcement and it will fill vacant seats.

• Make folks "Church conscious" when their moods are most receptive.

• Your local theater owner will gladly cooperate with you by running the following screen announcement:

Go to Church SUNDAY

Those countries that have abandoned the church, abolished religious organizations, and forgotten God are involved in strife and turmoil . . . and even forbid religious freedom.

This should urge us to rally to the support of our churches and their spiritual aims.

Let's go to church somewhere every Sunday.

ABOVE FILM ANNOUNCEMENT WITH APPROPRIATE MUSIC AND SETTING

ONLY \$3.00

Order CH-1

Additional "GO TO CHURCH" copy available or we will make up special film announcements from your copy.

You may use convenient coupon below when ordering.

This screen announcement is also available in 16mm form—with or without music.



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Ship immediately "GO TO CHURCH" trailer CH-1. Price, \$3.00.

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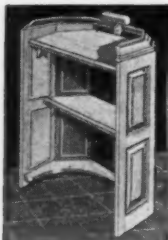
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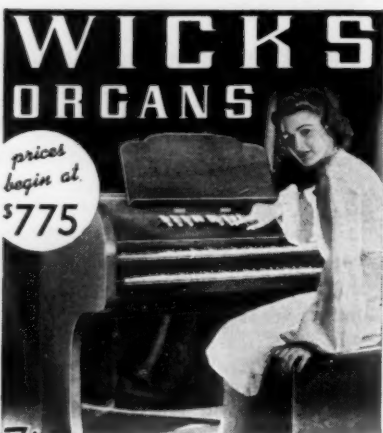
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The Doctor Himself Is the Medicine

Karl Bornhausen

Some weeks ago death came to Professor Karl Bornhausen, head of the Department of the Philosophy of Religion at Frankfurt University Seminary. Many in this country will remember him because of his lectures at Union Theological Seminary and the Divinity School of the University of Chicago in 1912-13. We have published several articles from his pen. This article which seeks to find the origin of a statue in Caesarea is typical of his painstaking method. The article has been translated from the German by John F. C. Green, McKeesport, Pennsylvania. We publish it both to announce his death and to pay a tribute to his memory.

ONE of the most impressive stories of healing of the Gospels is the account of the woman suffering the flow of blood.* Not only are there manifestly present in the patient the inner attitudes requisite to the desired result, but, obviously also, both in the healer and the one healed, are there powers present that transcend the purely religious connotations reaching over into the realm of the psychic, which becomes the instrument of the spiritual. In that sense may it be said that this incident is a purely idealistic event, demonstrating that philosophy and Weltanschauung derive their ultimate authorization from faith. It illustrates the attitude of deep reverence always present in the relationship of idealism to faith, whereas realism supposes itself to be independent from the absolute powers of the spirit.

The story of this healing is cast in the Greek rather than in the Jewish spirit. It coincides, therefore, the better with German religious-feeling and is true to our philosophy. In that same manner did this tale function in antiquity within the mind-world conditioned by Hellenism. Of this there is the evidence of one of the first plastic representations of Jesus, as related by the Syrian, Eusebius of Caesarea.

"Since I have mentioned this city (Caesarea), I ought not to omit a story that deserves preservation for future generations. For the woman suffering with a flow of blood is said to have been a native of Caesarea Philippi. Indeed, her house is still pointed out in that town, and there are said to be remaining valuable mementoes of the miracle worked upon her by the Savior. Upon a high stone base at the door of the house there is said to stand the iron statue of a woman who,

kneeling as if in prayer, stretches out her hands forward. Opposite her, composed of the same metal, is the standing figure of a man, who, attractively clothed in a mantle, stretches his hands toward the woman. At the feet of the man is to be seen a remarkable plant which comes up to the height of the seam of this iron mantle and is supposed to represent a panacea against a multitude of illnesses. This statue is said to represent Jesus. It is extant today; we have seen it with our own eyes during our visit to that city. One need not be surprised that the heathen whom the Savior befriended in his time, should have raised monuments to his honor. For we have also seen the pictures, painted in colors, of his Apostles Paul and Peter, and, likewise, the portrait of Christ himself."†

Despite the opinion of Eusebius we are dubious concerning the given purpose of these pictures and the statue; for it is wholly untrue to the custom of those people. More likely, that early Christianity readily transposed the identity of suitable pictures and statues from heathen gods to Christ. And that is undoubtedly the case here, in Caesarea Philippi. For according to tradition there was at this place a spring of reputed miraculous powers dedicated to Asclepius and the nymphs. Hence, I suppose that perhaps before this grotto, or at some other location in the city, there may have been a bronze statue of Asclepius and his daughter Hygieia, who actually were a popular group. Usually it was arranged as follows: Hygieia is kneeling before her father. In her hand she holds the herb of immortality that she has plucked, is in the act of presenting it to him for his blessing so that it may be endowed with therapeutic potency. This quality was derived

*Matthew 9:20ff; Mark 5:25ff; Luke 8:43ff.

†Church History, chapter 7:18.

not from nature but solely through the blessing of the all-highest God.

Thus Christ and Asklepius stand side by side, of equal power; there must be a power emanating from God if man is to receive his health. And although this power manifests itself physically—the woman who believes in Christ feels its transfer in herself—it is nevertheless of purely spiritual nature. It is a wholly idealistic concept that speaks in this Greek attitude; wherefore, it may only find expression in those that are spiritually sound. Only he that is spiritually clean, whose sins have been forgiven, may expect a spiritual rebirth. The miracle of physical healing, therefore, as well as spiritual rebirth, sanctification and all exalted results of the Christian faith arise from the ground of pure idealism.

The Romans were wont to place beside this optimistic picture of immortality a pessimistic presentation which was closer to their Zeitgeist. There is in the Vatican museum the center-feature of a sarcophagus representing Prometheus in the act of the creation of man. The demi-god, who is seated on the right, is about to complete a human form; before him lies another, a lifeless one. In the left background are standing Lotho, Lachesis and Atropos, who are able, to be sure, to serve as guides to men but cannot create. Mercury is shown leading Psyche forward. She stands in doubt before the lifeless form of man. Neither can she infuse herself into his being. At her feet are growing two little herbs of immortality. The name *serys* is repeated underneath them; the meaning is probably "Lion's-tooth," the common dandelion. Certainly that is not a rare plant; but God's blessing endows it with the potency of immortality. Yet this creative god is lacking upon the sarcophagus; here is no hope that he will be able to bestow immortality upon the creature. But progress has been achieved upon the fragment of the sarcophagus where Minerva is shown as coming to his aid by placing the butterfly upon the head of the handiwork of Prometheus.

But the power of ancient conviction of salvation and immortality seems to me to register most clearly in a mosaic dating from this period, which was the third or fourth century. It is located in a museum in Algiers and clearly represents a resurrection from the dead. Upon a couch are shown, to the right, a physician, on the left, a sick man whose form is skeleton-like. The physician is portrayed as a personality overflowing with life and power; obviously that is meant to indicate that

power passes out from him. His left hand touches the body of the sitting figure, his right touches the head, about which a cloth has been wound to indicate decease. The one to be revived has placed his right foot upon the foot of the physician, suggesting that the subject shares in the renewal process. This genuinely heathen mosaic is very revealing as to the belief indigenous to that African region whence it came. It demonstrates a faith in purely spiritual powers of revival for sickness and death. Medicine of every sort is absent; Asklepius himself and alone is the medicine. And only he who possesses faith may recover health. The sad figure of the mosaic expresses such immovable faith that the act of revivification not only does not seem impossible but enters wholly into the realm of experience.

What more beautiful epitaph could grace the grave of a physician than the one I found in the cemetery of the Cloister-church Benedict-Buern on the Kochel-Sea: *Ipsa Medicus, Ipsa Medicina*. "The doctor is himself the medicine."

ONE FAITH, ONE CHURCH, ONE LORD

I like to think of my own small place
In the group to which I belong;
Enjoying my use of the means of grace
In our service of sermon and song.
I like to think of what God may ask,
In His world-wide scheme of things,
Of my congregation and its task
As planned by the King of Kings.

I like to think of the church next door,
And those in the blocks above,
Proclaiming their messages o'er and o'er

Pursuing their labor of love:
I like to think—how my soul is thrilled
As I learn of it here and there,
Of other churches, all well filled,
Joining their voices in prayer.

I like to think—how the thought
brings cheer

And has given me hope each day—
Of the time when schisms shall disappear

And we'll serve in the larger way.
Uniting our plans for the selfsame goals

And serving with one accord,
Directed by God in the winning of souls,

One Faith, one Church and one Lord.

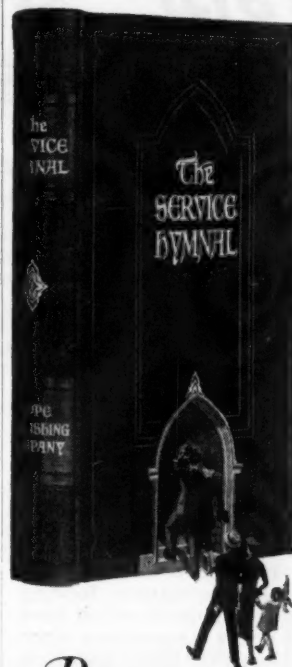
H. C. Michael,
Johnstown, Pennsylvania.

OPERA CHAIRS

A HOUSE which supplies motion picture theatres with new seats has used opera chairs to dispose of. It has asked us to help find customers. If your church can use good used chairs at a real price, we shall be glad to pass on the information.

CHURCH MANAGEMENT
1900 Euclid Ave. Cleveland, O.

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BE it preaching or singing, architecture or furnishings, every church recognizes the drawing power of the distinguished and the exalted. That is why "The Service Hymnal" will advance the work of your church and school. It is a book of quality—in materials, manufacture and binding as well as in musical contents, Scripture readings and spiritual force.

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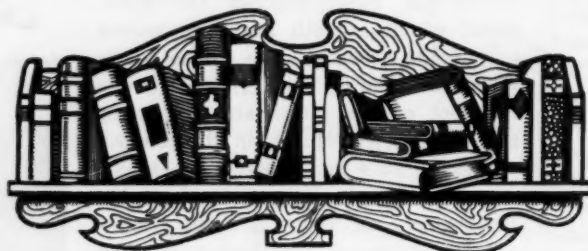
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Books

Christianity

What Is Christianity? Charles Clayton Morrison. Willett, Clark & Company. 324 pages. \$3.00.

In 1920 Dr. Albert Parker Fitch began the forty-sixth series of the Lyman Beecher Lectureship on Preaching in Yale University with the following arresting words: "The first difficulty which confronts the incumbent of the Lyman Beecher Foundation, after he has accepted the appalling fact that he must hitch his modest wagon, not merely to a star, but rather to an entire constellation, is the delimitation of his subject." It is easy to imagine a lecturer on this foundation looking through the list of subjects which have been discussed under its auspices since Henry Ward Beecher gave the first three series in 1872 and the two succeeding years and wondering what remains to be said. The most surprising aspect of such a situation is the frequency with which the speakers have struck a new and distinctive note. In this connection it is safe to say that never in the sixty years of the history of the lectureship has it been responsible for a more challenging volume than this book of Dr. Morrison's. There is little danger that it will be dismissed with a few innocuous compliments. Word has come from Yale that these lectures were the subject of numerous debates upon the occasion of their delivery, and according to recent reports they are proving as stimulating to readers as they did to hearers.

One cannot read the title without beginning to think about the question which it propounds. A besetting sin of our day is to use carelessly deeply rooted terms of far-reaching significance. Possibly no word has been more abused in this regard than "Christianity." In his first paragraph, Dr. Morrison suggests some of its possible meanings. For example, does it mean "a certain body of doctrines concerning God and Christ and man and the Bible and the future life?" Or does it mean the teachings and moral example of Jesus? Of course, it could mean both of these, but they do not exhaust the possible interpretations of the term. Although there may be some question as to the fairness of quoting Dr. Morrison's own definition apart from its context, it is such an important part of the book that a reviewer can hardly avoid passing it along to the potential reader. "Christianity is the revelation of God in history." This definition at once impresses us as having the virtue of being both succinct and thought-provoking. Two other sentences might be quoted here by way of

commentary: "I have shown that Protestantism has never grasped this conception of Christianity, but has proceeded from the beginning on the conception of a revelation which theoretically touches man outside of history in the real of his inner life and by means of his own ideas; and this ideological Christianity has in our time reached its dead end in the blind alley of subjectivism which makes psychological experience with its strivings, its interests, its values, and its ideals, the essential matter of the Christian religion. And I have suggested that our Protestantism is responsible for the sectarian disintegration of Christianity, for the pathetic descent of theology into the morass of psychology, and for the chaos into which western civilization is now helplessly drifting."

What Is Christianity? is not easy reading. It is characterized by exact thinking upon fundamental truth. Nobody would dream of calling it a "soothing book." Most groups and positions receive some unfavorable criticism. At no point is there a tendency to minimize defects and failures. Seldom do we come across a book with more ideas to the page. This volume is a distinguished contribution to the noble succession of Lyman Beecher lectures.

L. H. C.

The World's Need of Christ by Charles A. Ellwood. Abingdon-Cokesbury Press. 232 pages. \$2.00.

For a professional sociologist to write a book on such a subject as this one is news. The author, who is head of the department of sociology at Duke University, has already written a book which was selected some time ago by the Religious Book Club. Samuel McCrea Cavert, writing a foreword to the book, properly warns the readers that they who desire a complacent discussion of this subject should find another volume.

Bringing to the attention of his readers the conclusions of Professor Sorokin, Dr. Ellwood in his first chapter shows how "the imitation of Christ" is an absolute necessity if our present culture is to remain stable. "The Neglect of Christ in Science and Philosophy" is the theme for his second chapter. Here the author shows the importance of science and defends what may be called a Christian sociology. The manner in which both science and philosophy may be used by the Christian is clearly set forth in this chapter.

The key problem, in the mind of the reviewer of the book, is how can leader-

ship be developed in order to maintain the faith of Christ? The third chapter attacks the problem of leadership in the church. In the words of the author, "ignorant love or ignorant good will defeat itself." Often the leadership has made too many compromises with our pagan cultures and thus has sacrificed the essence of the Christian faith—love.

Two chapters consider the neglect of Christ in business, industry and international relations. The last chapter contains the author's Christian reconstruction of our world. He points out that the church has lost its hold upon mass of women, schools, and labor. He suggests that the church combat the sensate character of our civilization, teach the need for universal love, and arouse an enthusiasm for the building of the kingdom of God now.

Dr. Ellwood should be thanked for this volume because his position on this subject is constantly under fire by the more "intellectually and objectively" minded sociologists who want to deal only in fact and not in interpretation of our social systems. The book contains an excellent but brief list of books for further reading.

W. L. L.

Preachers and Preaching

Preaching in These Times by George A. Buttrick and others. Charles Scribner's Sons. 179 pages. \$2.00.

Only once before, fifty years ago, have the Lyman Beecher Lectures on Preaching been delivered by more than one man. This year six men gave one lecture apiece and the result amply justifies the decision that the purposes of the foundation were best served in these troubled times by such an innovation.

In "Preaching the Whole Gospel," George Arthur Buttrick of the Madison Avenue Presbyterian Church, New York City, offers a very appealing exposition of the truth that there is really no individual and social gospel, but rather individual and social implications of one gospel.

For Edwin McNeill Poteat of Cleveland, "The Dilemma of Civilization" is that in its search for comfort and security the discipline of sacrifice will be avoided. Christians must learn to become voluntary sufferers for their cause.

Arthur Howe Bradford in "Preachers Must Listen," provides sound practical advice on preaching to the average man who lives in the present world and desires to make his contribution to its betterment.

"Leadership Uncensored" is the most

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lengthy lecture and altogether too discursive to permit a summary. The lecturer, Elmore McNeill McKee of St. George's Church, New York City, proclaims himself a pacifist in the absolute sense.

In "Old Wine in New Bottles," Wyatt Aiken Smart of Emory University, Georgia, presents a compelling plea for the right kind of doctrinal preaching, showing why such preaching has been neglected recently and why we need it now desperately.

Ernest Fremont Tittle of the First Methodist Church, Evanston, Illinois, in "The Church and the Glory of God" makes a very earnest plea for loyalty to God by the Christian church in terms of its social aims, peace, economic justice, works of mercy and healing.

It is quite inevitable that in such a variety there will be different levels of offering for every reader. The first, third and fifth lectures in the series seem to have a more direct message for the average parish minister than the second, fourth and sixth. Nonetheless all six lectures are well worth careful pondering and in the aggregate will uphold the high tradition of the famous series.

F. F.

A Bible Revival by W. W. Hamilton. The Broadman Press. 178 pages. \$1.00.

A short time ago a publisher rejected a manuscript on the psychology of religious revivalism with the brief note, "Why perform an autopsy?" One only needs to read the first of these two volumes to realize that the religious revival is a rather live corpse.

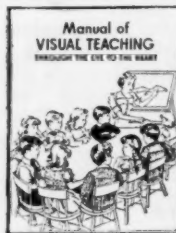
The volume by J. Elwin Wright, president of the New England fellowship, gives the story of Mr. and Mrs. Charles Fuller, the originators and conductors of the Old-Fashioned Revival Hour which is heard weekly over the radio. At the time the book was published this program was being heard over 150 stations located in 39 states, as well as stations in Canada, Alaska, Panama, and Hawaii. One cannot but wonder what Billy Sunday might have done had he had these facilities at hand.

The first half of the book is given over to the story of the way in which Mr. Charles E. Fuller was led into Christian work, and how with the help of his wife he extended his Christian service thru the medium of radio to hundreds of thousands of people. The Old-Fashioned Revival hour has now developed until an office staff of more than a dozen people is needed to carry on the business and correspondence entailed. The second half of the book is made up of the testimonies of those who have been helped by the radio ministry.

Let him who contemplates an autopsy read again the experience of Ezekiel in the Valley of Dry Bones.

The second book is a collection of revival sermons by the man who was for many years Superintendent of Evangelism for the Home Mission Board of the Southern Baptist Church. The author of a half-dozen books on evangelism and evangelistic preaching, has here gathered together some of his messages delivered in revival meetings in many cities and country churches from the Atlantic to the Pacific. One of these sermons, it is recorded, has

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Faith of the Free edited by W. E. Garrison. Willett, Clark & Co. 276 pages. \$2.50.

This volume, edited by a friend and colleague of Dr. Ames, is a tribute to a well-known minister and teacher of philosophy. When the reviewer of this volume was a graduate student in Chicago he enjoyed the friendly atmosphere which Dr. Ames' church afforded. His whole ministry is well summed up in the title of this volume of essays, "Faith of the Free."

This volume, published in celebration of Dr. Ames' fortieth year in the pastorate, contains twenty-three essays all written by former as well as some present members of his church. The subjects selected by the editor are necessarily varied. Dr. Bower defines the functional concept of religion; Dr. Ellsworth Faris analyzes the relationship of religion to social attitudes; the possibilities of discovering religious values in co-operatives are considered by Lewis S. C. Smythe; C. C. Morrison studies a free church besides a free state in a free society and the teacher-politician; T. V. Smith discusses the relationship between politics and conscience. Religious fiction is the theme of Dr. Ames' son's contribution in honor of his father. Two essays stood out among all of them. One of them was the essay of Professor C. W. Hamilton on "Christianity and the Eastern Religions"; the other was W. E. Garrison, "The Liberal Heritage." Edward A. Henry, director of libraries of the University of Cincinnati, compiled a bibliography of the writings of Dr. Ames.

Like all volumes written in honor of life and labors of our great men, this study contains essays of varying importance. As a collection it is more than average standard. The editor is to be commended in his selection of varied topics from church architecture to philosophy of liberalism.

W. L. L.

The Art of Spiritual Achievement by Herbert W. Hahn. Fortuny's. 100 pages.

It is a pleasure to read the sermons of great preachers. But it is also a pleasure to sit down, at times, with a volume of sermonic material from one of the young men, men who have not arrived but are looking forward. This volume is such a book. The author is the pastor of the Methodist Churches of Harriman and Southfield, New York. He believes that the spiritual rewards of life are for those who definitely set out to achieve them. In this volume he states his premise and gives the techniques for spiritual living.

The book is well done and will be of help to other ministers, as well as lay readers, who seek an answer in the eternal quest of larger life.

W. H. L.

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The Bible

Back to the Bible by Will H. Houghton. Fleming H. Revell Company. 155 pages. \$1.25.

Men have tried about every remedy for the solution of the problems of the world but the right one. In this book the author suggests that we do as the title suggests and go back to the Bible. Those of us who have heard Will Houghton's radio addresses must deeply appreciate the sincerity, spirituality, and depth of his preaching. Being the head of an institution, the business of which is to teach the Bible and train Christian workers he is well qualified to speak on such a subject as he has chosen for the title of this book.

The opening sentence of the book, "The most evident thing in our workaday world is the need of repair," catches the eye and focuses attention on the book, and this attention does not cease till the whole volume has been read. He maintains, with no uncertain mind, that "Your Bible is as meaningful in the twentieth century as it was in the tenth." He believes, with many others, that all the problems of the world find their solution in the Bible. The author believes and gives reasons for his stand that the Bible is not only from God, it is the word of God." Therefore, if it is the word of God it speaks in every century.

From this book, Sunday school teachers can get much that will help them, ministers will find rich sermon material, and the layman will find something here that will stimulate his faith.

A. H. J.

The Prayer Perfect by Harry Rimmer. Fleming H. Revell Co. 176 pages. \$1.25.

Many are the volumes that have been written on the Lord's Prayer, but this volume is one of the best. It is one of the most thought-provoking books to be found on the subject. The author discusses the eight petitions in the prayer in a most exhaustive way, but in no sense tedious. His expositions are easily read and understood.

The Lord's Prayer is one of the many things that many people can glibly recite, but have no conception of the meaning of what they have repeated. One reading this volume will find that the author is a good diver for pearls, and brings forth such explanations that the prayer becomes a vivid, living picture of a "Prayer Perfect" indeed.

This is one of the books that should

be placed in the hands of many Christians. Their lives will be richer, and their fellowship with Christ closer if they read such a book as this. The minister of the Gospel will find in this book many things that will enrich his preaching, and make him a more devout man. The volume deserves a very wide reading.

A. H. J.

The Seven Windows by S. J. Reid. William B. Eerdmans Publishing Company. 112 pages. \$1.00.

Good expository preaching always commands a hearing. It must not, however, be thought that all preaching which is included under this head belongs to the same pattern. For example on the one hand is that of G. Campbell Morgan and on the other that of Richard Roberts. Between the two are varying types of theology and homiletics. *The Seven Windows* by the pastor of the Tabernacle Baptist Church of Chicago has for its sub-title, "An Exposition of the Seven Last Words of Jesus on the Cross." This gives an adequate idea of the scope of the book. It is not in the slightest reflecting on the originality of Dr. Reid to say that his homiletic method is somewhat suggestive of Campbell Morgan, both belonging to the same conservative school of theology and both being mighty in the interpretation of the Scriptures. The outstanding merit of Dr. Reid's sermons is his use of the biblical background as the source of lucid, sympathetic, inspiring comments on the higher significance of life. He leans heavily upon the New Testament narrative, and along with this he shows a keen insight into the human heart.

L. H. C.

Religion

What We Mean by Religion by Willard L. Sperry. Harper & Brothers. 171 pages. \$1.75.

The subjects of the five lectures included in this volume are religion, faith, prayer, morals, and God. They were delivered at Florida Southern College and initiated a series of lectures on religion to be given annually at that institution. The publishers in the advertisement on the jacket of the book truthfully inform us that "those looking for a straightforward explanation of what religion is and does will find a clear and satisfying answer here." It must be admitted, however, that in view of the dozens of books professing to do exactly this, such in-

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formation is not particularly exciting. There is certainly no poverty of books explaining the fundamentals of religious thought. On the other hand stands out the fact that Dean Sperry could not write a book which is other than fresh, illuminating and inspiring, no matter how hackneyed his theme.

Two outstanding qualities impress themselves upon the reader of these lectures. The first is the exceptionally brilliant and colorful prose style. In this they are not equalled by one book in twenty. The second is the originality of approach and material. The well-worn clichés and the threadbare illustrations which make their appearances in book after book are not in evidence here. The lecture on morals is an unusually stimulating piece of writing. We allow ourselves the privilege of two quotations from it: "To come to the point where you can say to another man, 'I don't agree with you, and in this matter I think you are mistaken; nevertheless I respect and trust you,' is to have got beyond the impatient mood of the inquisitor and persecutor." The second reads as follows: "A Christian is expected to treat the world better than it deserves, with the result that the world will become better than it had planned to be or would otherwise have been if left to the mercy of some cool and calculating goodness which takes care never to overdo itself." It is not reflecting upon Dean Sperry's other books to say that this is his best with the possible exception of *The Disciplines of Liberty*.

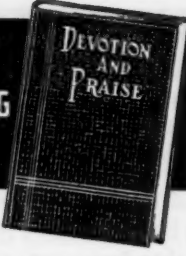
L. H. C.

The Ideologies of Religion by George Perrigo Conger. Round Table Press, Inc. 271 pages. \$2.50.

This author is professor of philosophy at the University of Minnesota and he has become greatly concerned about the forces which assail religion in the modern era. His method of approach in this book is to present what he terms a "spectrum" of the leading "ideologies of religion." These include: Occultism, Mysticism, Supernaturalism, Idealism, Pragmatism, Evolutionism, Naturalism, Humanism, and Economic Nationalism. He gives a careful analysis of each ideology in its turn and evaluates its constructive contribution to the world of religion as well as to the religious devotion of its devotees. One is impressed that his evaluations are comprehensive, though brief and fair.

In a concluding chapter he goes into a technical, epistemological examination of the source and object of religion. His thesis is that religious faith and belief are confronted with vast new problems. Sooner or later it will be necessary to face these problems in a new way. His object in this final chapter is to set forth the steps which he thinks are necessary for proper understanding of religion. With reference to the source of religion, he clings to the so-called "epitomization theory" and deals with the objections arising thereto by application of what he terms "horizon principles."

Regarding the object of religion, he raises eight pertinent questions relating to the methodology of approach to the question. The object of religious devotion is righteousness. "And the ethical adjustment of each individual



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S. L.

Missionary

A Pioneer Doctor in Old Japan by Katherine Fisk Berry. Fleming H. Revell Company. 242 pages. \$2.50.

By its fruits the tree of Christianity shall be known. This amazing story of John C. Berry, M.D., New England farmer boy, who became the pioneer leader in the rapid westernization of Japan is a typical illustration. "John Cutting Berry, M.D., went to the land of the Mikados in 1872, scarcely twenty years after Commodore Perry's ships sailed into Yedo Bay and opened a closed empire to the world." He labored here in Japan for over a quarter of a century as a medical leader, being one of the first modern doctors to work in Japan. Dr. Berry fought hostility, ignorance, superstition, and disease throughout his career there.

Everything he touched turned to the gold of light and progress. He caused the edicts against Christianity to be removed throughout the land, introduced sweeping prison reforms, taught the Japanese the science of sanitation, and new western medical methods, established medical schools and nurses' training schools in many Japanese cities, was instrumental in shaping the modern Japanese constitution, and touched nearly every phase of Japanese life. Throughout his stay there and afterwards, the Japanese heaped honors upon him, being decorated by the emperor himself for his great services to the nation. The Japanese continue to honor Dr. Berry's memory in showing special favors to members of his family yet alive. Dr. Berry died February 8, 1936, in Worcester, Mass., at the age of 89. He was a leader in scientific progress, his church, civic and educational movements there where he had practiced since returning from Japan. But his chief glories were that he took the lead in westernizing Japan, and was a great example of the fruitfulness of the Christian religion. This book will prove to be an inspiration to all who read it.

E. P. T.

Social

Social Control by Paul H. Landis. J. B. Lippincott Company. 507 pages.

This is one of the series of Lippincott's Sociology Texts edited by Floyd N. House. The author is professor of sociology in the State College of Washington. The text is a scholarly and exhaustive treatment of "social organization and disorganization in process." The present clash between democratic and fascist ideology makes the discussion most timely and one of any time to follow.

Obviously there is not space here to do justice to the contents of the book. Some high points of interest for ministers are chapters on "The Original Nature of Man and the Regulative Process," "The Building of Human Nature for the Social Order," "The Role of the Group in Socialization," "The Goal of Life as a Factor in Control," "Social Control and the Problem of Individual Freedom," "The Liabilities

and Assets of Agencies of Mass Impression," "Problems of the American Church as an Influence in Social Control," "Social Control and Behavior Problems Among Contemporary Youth," "The Breakdown of Control as a Factor in Social Pathology."

Ministers will receive encouragement in the author's statements about the call for control of "incorrigible human nature" and a fine tribute to the power of religion in promoting good behavior and in giving peace and adjustment to the victims of the social order. The writer cautions against trying to develop a sense of guilt and sin in individuals, thus heightening personality conflict without the utmost effort to lead people to find a satisfactory solution and adjustment.

In this day of demagogues, the chapter on Mass Control should awaken us moting Social Order and Disorder." Altogether the book will provide ministers with a background of information that will help to make their messages sound and factual.

L. D.

The Social Gospel Re-examined by F. Ernest Johnson. Harper & Brothers. 261 pages. \$2.00.

The thesis of this volume is very succinctly stated in the last few words of the introduction. Slightly modified, they read: "There is no necessary incongruity between what has been called the social gospel and the basic concerns of traditional Christianity; on the contrary, a vigorous social ethic is vital to orthodoxy, while our liberal social Christianity needs to rediscover its roots in the historic Christian faith." (p. 15).

To the exposition of that doctrine the author of the Rauschenbusch Lectures for 1939 devotes himself. In a day when the social gospel is being challenged from the politicians on the one hand and the theologians on the other there is real need for one who can show the real significance of the social gospel for this age. Perhaps no better champion could have been chosen than the professor of education at Teachers College, Columbia University, who is at the same time secretary of the department of research for the Federal Council of Churches.

While the author writes both as a critic of "liberal social Christianity" and also as one who nevertheless believes in what may be called the Rauschenbusch tradition he has done an excellent job in relating tenable beliefs to social action in terms of a Christian strategy for this day.

In a day when many a younger minister is beginning to question the validity of the social gospel which was so emphasized during his seminary training it is good to have an interpretation presented which seems to have validity despite present world trends and events.

The book is "a selection of the Religious Book Club" and with good reason.

I. G. G.

The Bible Economy of Plenty by E. Tallmadge Root. Harper & Brothers. 188 pages. \$1.65.

The purpose of this book is to point out that the Bible does teach princi-

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ples which apply to the problems of our day. Whether the reader regards the Bible as divinely inspired or merely as ancient human documents does not, according to the author, matter. He is able to prove his thesis just the same. That thesis in brief is, that the social teachings of the Scriptures not only are the panacea for inequalities in the social world but also are prophetic in that they are presently working like leaven inevitably to the establishment of the kingdom of righteousness. The book is jam-packed with quotations from the Bible. About four hundred citations are carried on 188 pages. The author endorses the single tax ideal of Henry George.

The Way of Peace by Harry A. Ironside. American Tract Society. 202 pages. \$1.50.

In a day when the headline news is war, it is heartening to turn to this book, "The Way of Peace." In 1937 the author received the \$1,000 prize in the book contest conducted by the American Tract Society, the subject being, "Except Ye Repent." This year his book was among the ten outstanding books but not a prize book.

In this book, the author shows that the Lord Jesus came not to bring peace but a sword, hostility to all forms of sin and that peace will come to earth when peace abides in the hearts of individual people. He shows that many are "missing in the way," have "false peace" but that every one may have "perfect peace," "the peace with

FOUR NOTEWORTHY BOOKS

THE WAY OF PEACE

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By Rev. William Hallock Johnson, D. D.

A powerful and beautiful enthronement of the King of Glory by this distinguished author, educator and theologian.

THE RICHES OF HIS GRACE

By Rev. John Schmidt, B. D.

An original, scholarly, scriptural and most readable treatise upon a subject which needs emphasis at the present time . . . This timely book with remarkable clarity and convincing logic adequately reveals the unsearchable riches of Christ.

SINNERS YET SAINTS

By Rev. W. H. Rogers, D. D.

This well-known author and preacher outlines with masterful ability the genesis, development and the benefits of a life hid with Christ in God. He not only suggests, but forcefully demonstrates, the beautiful, baneful consequences of a golden life. Dr. Rogers is eminently qualified by personal experience, wide observation and biblical scholarship to treat this profound subject with lucidity, simplicity and convincing cogency.

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God" and "the peace of God."

Nations have planned and statesmen have signed pacts, but peace seems as far away as ever. Except for the hope of peace through Christ, we would give up in despair. The author clearly and scholarly points the way to peace as the Bible reveals it that cannot be disturbed by nations or death.

T. B. R.

Various Topics

The Fun Encyclopedia by E. O. Harbin. Abingdon-Cokesbury Press. 1008 pages. \$2.75.

For a good many years E. O. Harbin has been of assistance to many a harried director of religious education or minister who found himself responsible for a recreational program in the church. To such a one the games and entertainments provided in the author's book *Phunology* proved a veritable god-send on more than one occasion.

Now, however, in place of a book containing a thousand games and entertainments, one may have a book of a thousand pages. And all of this—high caliber material—for a price within the reach of anyone.

If there is any type of individual or group entertainment not mentioned and dealt with in this book the reviewer failed to discover the omission. Here they are, all gathered between the covers of one volume—quizzes, mental games, nonsense games, musical games, games for large and small groups, quiet games, riddles, tongue-twisters, suggestions for picnics, parties, the entertaining of guests and friends, the directing of activities of children, etc.

Mr. Harbin is no theorist on the matter of recreation and its uses. He knows how to help people to the best use of leisure time and in this book we find an extension of his already extensive "ministry." Nearly forty pages are devoted in Chapter XXI to showing how one may have "Fun in Sharing Fun." A bibliography of more than 24 pages will be another "pot of gold," to those who possess the book. And finally, a more than forty-page index provides a key to its effective use.

Some suggestion of the worth of the book is provided by the fact that the author's previous book has sold more than 90,000 copies. This volume has all the earmarks of another "best seller."

I. G. G.

105 Modern Parables for Young Folks by John Henry Sargent. W. A. Wilde Company. 105 pages. \$1.25.

To the great host of books of published sermons for young people is added still another. Yet one does not read far in this book till he is ready to admit that among all the run of the mine books in this field he has at last found a Kohinoor. There is none of the "So the little bear said to Willie" type of thing in this volume. The writer not only knows his material but also knows young people.

He has started out with an excellent basic idea which is well worked out in the book. That idea is the use of modern "parabolic teaching." True it is that he has had excellent models to work from in the parables of the New Testament, and he has not been unfair to those models. The book is charac-

MR. MCBRIDE TO THE FRONT COVER

Editor, *Church Management*:

Regarding your query on page 196, of the current issue: No, let us continue to have illustrations according to your policy of the past, including the photographs of writers of articles, etc. It adds to the interest of the reader if he can see the face of the author of the article he reads. I should suggest, however, that you ask for the photograph of Brother A. A. McBride and publish it on the front cover, in order that the readers of *Church Management* might see an ideal face with an ideal expression on it.

Charles R. Murray,
Billings, Montana.

MORE PICTURES, NOT LESS

Editor, *Church Management*:

Do not eliminate the pictures, they convey to me something of the personality of the writer. That makes what they say of greater value to me. Suppose Earl Riney has an apparent sneer and Reinhold Niebuhr is hairless, I prefer these to the "sour puss" attitude of mind expressed by A. A. McBride—give us more pictures, not less.

C. B. Miller,
Ensley, Alabama.

KEEP THE PICTURES

We live in a free land and every man has a right to his opinion. However, Mr. A. A. McBride, who takes issue over the *Church Management* using pictures of some of the writers, is in a class by himself. It is a known fact, which Life Magazine has capitalized upon, that "Everybody likes to look at pictures" (everybody except Mr. McBride), and has built its circulation to the astounding 3,000,000 a week mark. I agree that all of us are not "beau brummels" in looks, but

terized by great variety and range as well as richness of material. The minister seeking resources for dealing with the problems of young people will find them in this volume.

Excellent as is the body of the book one must in fairness halt to pay tribute to the author's thoughtfulness in the preparation of the indices. These will prove most helpful in making the book of greatest value to the average busy minister, for here he will find the

people will look at pictures of even the most homely specimens. To me, the Sermon Scrapbook is all the better because you show Paul F. Boller's picture. It takes all sorts of people to make the world. Most of us like to look at pictures; a few do not. So why penalize the majority of us who do appreciate pictures of the various writers to accommodate one or two who for some peculiar reason dislike pictures? I say, keep the pictures in your magazine.

R. R. Yelderman,
Denton, Texas.

CLOSED EYES IN THE PEW

Editor, *Church Management*:

This is a response to the editor's note asking for the reaction of readers on the matter of illustrations in *Church Management*.

It is my opinion that the typographical arrangement in *Church Management* is fine and that it would be a mistake to eliminate illustrations.

I do not suppose that the crude remark in the letter of criticism has hurt Mr. Riney's feelings at all, but you may tell him that I was unable to detect "an apparent sneer" even though I was looking for it. His picture gives me the impression that he is a good looking man of kindly good humor and I am sure that his helpful column has an added touch of personality because of it.

There are only a very few people who like to close their eyes when they listen to the preacher, and usually it is because they have something wrong with their eyes.

John B. Kirby,
Medford, New Jersey.

REDUCE SIZE OF PICTURES

Editor, *Church Management*:

Mr. A. A. McBride's letter, published

material classified as to: (1) contents, (2) teaching of the parables, (3) parables for special occasions, and (4) classification according to the objects used.

This is a book which a reviewer can become enthusiastic about. And that enthusiasm was no way lessened when he learned that the author is a member of the board of trustees of the college of which the reviewer is a faculty member.

I. G. G.

in the current *Church Management*, does not represent the majority of your readers when he pleads for more reading and less pictures.

Perhaps he might have a just criticism, however, in the fact that pictures of authors are a little large and no longer news when they have been once published. Why not try a half-column cut instead of the full-size as you have been using? A half-size cut makes a better looking page, and does not, like a larger picture, call attention as a news picture.

Outside of a few little errors, like the picture of Otto A. Muecke who appears like a seminary student, and claims twenty years of experience in the ministry, and the typographical error in the spelling of "Edgar DeWill Jones" on page 195; I enjoy the monthly inspiration of your editing.

With every good wish for your continued success, I am

E. F. Schottke,
Blue Ash, Ohio.

ELIMINATE PICTURES OF AUTHORS

Editor, *Church Management*:

Subscriber A. A. McBride (December, 1940, page 196) says more bluntly than I would that he finds the pictures of writers objectionable. You may eliminate them right away as far as I am concerned. If nothing more, the utter monotony of the matter is objectionable. I will say that I consider the silhouette less objectionable. Each time I see Dr. Ward's picture I wonder that he even permitted it to be printed once, to say nothing of repeating it month after month (Nothing personal about this, you know).

Your editorial note about eliminating illustrations seems to miss the point of the letter. By all means continue using illustrations. Your 'Berg' cartoons are splendid. Other illustrations have been decidedly helpful. But register one decided vote for the elimination of repeated pictures of writers.

Herman Bielenberg,
Oil City, Pennsylvania.

GET RID OF EDITOR'S SILHOUETTE

Editor, *Church Management*:

I agree with A. A. McBride in the opinion expressed in December issue, page 196.

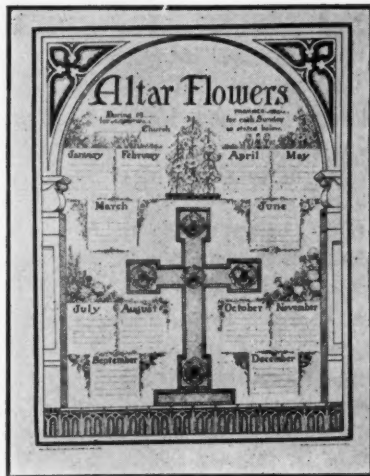
It would be a distinct improvement in your journal to eliminate illustrations of writers.

This suggestion applies especially to the half-tone silhouette appearing in the Editor's Drawer.

L. R. Mahard,
Macon, Missouri.

JANUARY IS THE MONTH TO BEGIN USING THE

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(In design, No. 2 Chart is the same as No. 1 Chart, with the exception of the heading at the top of the Chart.)

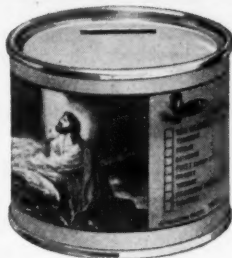
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THE EDITOR STOOPED

Editor, *Church Management*:

I have never been sympathetic with your attitude relative to Pacifism but of course it is reserved to everyone to think and believe as he chooses. No single way of thinking has a monopoly on sincerity.

But after reading your little squib of the Editor's Drawer in your November issue, page 72, it is clearly evident that you don't even understand the Christian Pacifist; you are unable to comprehend his point of view, much less qualified therefore to pass judgment. You certainly stooped beneath the dignity of the editor of a religious paper

(Turn to page 246)

A WEEK for MINISTERS

February 3 to 7 is set aside as "Ministers' Week" at The Chicago Theological Seminary. Come in and take short courses and enjoy the Alden-Tuthill Lectures by Dr. Fritz Kunkel on "Psychiatry and Religion." Low expense. Heart-warming fellowship. For detailed program address:



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THE BROADMAN

Press

NASHVILLE, TENNESSEE

★ Letters

(From page 245)

to present that bit of ignorance and sarcasm.

G. W. Phillips,
Elkhart, Indiana.

RICH ISSUE

Editor, *Church Management*:

Congratulations on the whole December number. It is rich in wisdom, understanding and stimulation.

Percy V. Dawe,
East Lansing, Michigan.

ARE YOU READY FOR LENT?

Not unless you have planned to receive the February and March issues of

CHURCH MANAGEMENT

Rich in Helpful Material

THE CHURCH AT WORK

THE 1941 UNIVERSAL WEEK OF PRAYER FOR THE CHURCHES

Each year during the first full week of January, there is a world-wide observance of the Week of Prayer. Next year the dates are January 5-12. All churches, except those of the Roman Catholic faith, join in this observance. It is a global fellowship.

The series of topics for next year has been written by Dr. Robert E. Speer at the request of the Department of Evangelism of the Federal Council. The theme about which the daily topics are written is, "Christ the Answer to the World's Need." The daily topics under this general theme are:

Sunday, January 5—The World and Its Need of Christ.

Monday, January 6—The Sufferings of the Nations.

Tuesday, January 7—The Sufficiency of God.

Wednesday, January 8—Jesus Christ is the Answer.

Thursday, January 9—The Responsibility of America.

Friday, January 10—The Church and Its Business.

Saturday, January 11—The Gospel for Today.

Sunday, January 12—The Coming Kingdom.

During the Week of Prayer and afterwards the churches are requested to enroll every Christian possible in a World Fellowship of Prayer. During the past year thousands across America have been enrolled, and other thousands should be. Prayer changes things when Christians really pray.

Many communities hold union prayer services in some of the centrally located church buildings. In other communities these union prayer services are rotated from one church to another. Where it does not seem possible to hold union daily services between two or more churches, then it is advisable for individual churches to go ahead with plans for the observance of the week.

Prayer is needed now if ever when the lights are going out all over the world. The darkness seems more impenetrable than ever before, because it is a projection not only of a slaughter of war, but also of a world upheaval. Strange yeasting forces are disturbing the world order and bringing fear and insecurity to men's minds. Christianity has the answer.

How can the church gird herself for

this testing day? Primarily through prayer, for prayer at its best, is the effective identification of the individual or the group with a God of power. Only the power of God can steady us in this crisis, make love the victor over hate, and enable us to believe in and work for a new order, grounded on love and justice.

We are challenged to make this Week of Prayer the spiritual mobilization hour of all our Christian forces.

The Week of Prayer booklets may be ordered from the Department of Evangelism of the Federal Council, 297 Fourth Avenue, New York, New York, at the rate of 5 cents per single copy; less than 50, 2 cents each; \$2.00 per 100; \$9.00 per 500 or more, postpaid.

MOODY CONFERENCE BEGINS FEBRUARY 3

More than 30 speakers from all parts of the world will gather February 3-11 for the Founders' Week Conference of the Moody Bible Institute, according to Dr. Will H. Houghton, president of this Bible school located in Chicago.

Daytime sessions of the conference will meet in Torrey-Gray Auditorium on the institute's downtown campus, LaSalle Street and Chicago Avenue. Evenings, the meetings will be held at Moody Memorial Church, North Avenue and Clark Street.

This year's conference is the 35th in commemoration of the birth of Dwight L. Moody, famous evangelist of the Nineteenth Century and founder of the institute. Among the speakers to appear at the seven-day conference are Rev. Hyman Appelman, Dr. Carl Armerling, James E. Bennet, Dr. John H. Cable, Bishop William Culbertson, Dr. Charles E. Fuller, Dr. C. Darby Fulton, Dr. A. C. Gaebelein, Dr. Everett F. Harrison, Dr. H. A. Ironside, Dr. Clarence E. Macartney, Dr. Robert C. McQuilkin, Col. F. J. Miles, Dame Christabel Pankhurst, Dr. Max I. Reich, Dr. L. Sale-Harrison, and Dr. Wilbur M. Smith.

TWELVE POINTS OF CHRISTIAN SERVICE

These "twelve points" are taken from the calendar of the First Congregational Church, Mason City, Iowa, Roy C. Helfenstein, minister. Perhaps they will prove of interest to you.

1. To offer a sincere prayer each

day for the church.

2. To live each day in such a way as to bring honor to the church.

3. To contribute each week to the financial support of the church and to the conference benevolences, according to one's ability.

("Let each one give as the Lord hath prospered him.")

4. To invite "newcomers" and other unchurched friends and acquaintances of the community to attend your church. (Others will be glad when you say unto them—"Let us go into the House of the Lord.")

5. To try tactfully and prayerfully to win at least one new member to your church during the year.

(Heaven's gate is closed to him who comes alone,

Save thou another soul, and it will save thine own.)

6. To talk your church, to boost your church, and to advertise your church at every opportunity. (Knockers have no place in any church.)

7. To "speak a good word for Jesus" and to render as many acts of service in his name each day as opportunity affords.

("Why call ye me Lord, Lord, and do not the things I command you?")

8. To read some portion of the Bible each day for practical help in religious living.

("Any person will be wiser and stronger by being familiar with the teachings of the book of books.")

9. To attend divine worship at your church each Sunday when in town and physically able.

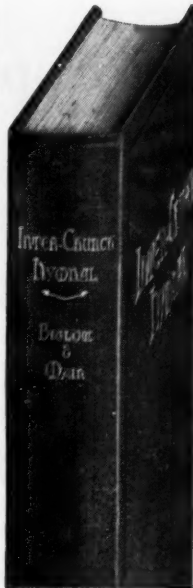
10. To bow your head reverently in silent prayer upon entering the church and taking your seat—praying for yourself, your minister, your choir, and for the congregation; to join interestedly in the responsive reading and in the singing; and sincerely to seek help from each feature of the service.

11. To make a special effort to speak a word of welcome to as many visitors as possible after each service.

(This is a courtesy which you would naturally extend to visitors in your home, and it is even more to be expected from you in your church home.)

12. To give your church first place in your loyalty. A worthy church member will never allow his lodge, club, or any other affiliation to keep him from doing his full duty to his church.

(The church is the greatest organization in the world because it is in the greatest business. Seek ye first the kingdom of God and his righteousness.)



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TIME FOR A NEW PLEDGE

During the years of depression the Pilgrim Congregational Church, Cleveland, Ohio, did not insist on pledges from its members who were without employment. With the economic war recovery at hand an effort is now being made to reclaim these old pledges. The following letter, accompanied by pledge cards, has started the giving in many instances.

PILGRIM CHURCH
West Fourteenth Street and
Starkweather Avenue
Cleveland, Ohio

Dear Friend:

In our records your name is listed among those who requested to be excused from pledging.

During recent years we have accumulated a considerable number of members who do not pledge. Some of these were unemployed at the time the request was made, others were in ill health, and still others had reached the age where future employment was improbable. All of these have been

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carried as active members, although the cost of maintaining an active member for clerical work, records, mailing, assessments, etc., is about two dollars a year, which of course is taken from the contributions of others.

We do hope that your financial status has changed for the better and that you will again be able to make a pledge to the financial support of the church. Please reply to the letter of the board of trustees, using the envelope enclosed. No member is ever removed from the rolls because of "inability" to contribute.

"The Board of Trustees."

THE CHURCH FOR ME By Truman Hollis Woodward

I like a church with an open door
Which seems to say: "Come in.
There's healing here when hearts are
sore,
And the preacher doesn't always roar
At other people's sin."

I like an open-ended pew
That says to all: "Sit here;
There's room enough and a hymn-book,
too,
And here's the psalm I've found for
you;
You're welcome, never fear."

I like a hand with an open palm
That gives, or lifts, or greets;
Whose owner has a friendly calm
Instead of false, high-pressure charm
For ev'ryone he meets.

That kind of church (without a peer)
Is not so far away;
I note the seedlings of it here,
And if I add my bit of cheer
And you add yours, 'twill soon appear
At harvest time some day.

ONE YEAR TO LIVE

"If I had but one year to live;
One year to help; one year to give;
One year to love; one year to bless;
One year of better things to stress;
One year to sing; one year to smile;
To brighten each a little while;
One year to sing my Maker's praise;
One year to fill with work my days;
One year to strive for a reward
When I should stand before my Lord,
I think that I would spend each day
In just the very self-same way
That I do now. For from afar
The call may come to cross the bar
At any time, and I must be
Prepared to meet eternity.
So if I have a year to live,
Or just one day in which to give
A pleasant smile, a helping hand,
A mind that tries to understand
A fellow creature when in need,
'Tis one with me—I take no heed;
But try to live each day He sends
To serve my gracious Master's ends."
—Mary Davis Reed.

Loyalty Appeals Win for Church Budget

USING a series of three loyalty letters to lead to the annual Pledge Sunday, the Dover Place Christian Church, St. Louis, Missouri, has succeeded in raising its budget without a major canvass. Note the play of the letters on the word "Loyalty." The composition of the letters is, in itself, a bright bit of work. The membership of this church has learned to look forward each year to Pledge Sunday and the attendance for that Sunday is about the best for the year. Percy R. Atkins is the minister.

Letter No. 1

DOVER PLACE CHRISTIAN CHURCH

October 16, 1940.

Dear Member:

Love, says St. Paul, is the greatest power in the world. It is the foundation on which LOYALTY is built, and without the LOYALTY of its members no organization can endure.

On the members of Dover Place rests the responsibility of determining whether our church shall be a living, growing force or a weak and dwindling body.

Your church board has accepted the recommendation of the finance committee for a budget of \$4,000 for 1941 and the congregation has ratified the action of the board.

All members and friends of Dover Place are now urged to attend the morning service on November 3 and to unite in underwriting this budget as a guarantee that the work of the church will go on in 1941.

Let no member consider his contributions, his services, unimportant or insignificant. Success depends upon the UNITED support of ALL members.

The work of the church must go on. It cannot go on except by the efforts of the members.

Your help may mean the difference between success and failure. Your responsibility is great. Jesus is depending on you. Do not turn him down.

YOUR CHURCH.

November 3—Consecration Sunday

Letter No. 2

DOVER PLACE CHRISTIAN CHURCH

October 23, 1940.

Dear Member:

Loyalty is the keynote in the call of Dover Place for 1941. Our loyalty is measured by the service we are willing to render.

On the first Sunday in November all members and friends of Dover Place will be able to show their loyalty and renew their pledge of allegiance to the church. At the close of a beautiful service members and friends will march down the aisle and deposit their pledge cards on the table. If a member, because of sickness or other reason which God will understand and accept, cannot make a pledge for 1941 let him fill out the card with name and address and march down the aisle with the others. United action is necessary. His very presence will help.

You think enough of your church to wish to keep your name on the church roll. The first Sunday in November is Roll Call Day and every member of Dover Place is asked to be present to answer when the roll is called. Fill out the enclosed card and mail it without delay.

Any person who bears the name of Christ but is unwilling to support his cause in this hour of need is an unworthy disciple. Jesus demands only such service as one is able to give, whether that service be financial or personal work.

Love sent Jesus to the world to die for us. Love should cause every follower of Jesus to support his church.

The need is great. The cause is just. The demand is reasonable. Do not fail the church in this call for help. Your help is vital. If unable to be present mail your pledge card.

You pledged allegiance to the cause of Christ when you became a member of his church. You cannot afford to treat that pledge lightly.

YOUR CHURCH.

November 3—Consecration Sunday

PASTOR'S ENGAGEMENT RECORD FOR 1941

Retail price, 75 cents; special to paid-up subscribers of *Church Management*, 25 cents. Simply send 25 cents in stamps and your copy will be sent you. See advertisement on the back cover.

Letter No. 3

DOVER PLACE CHRISTIAN CHURCH

October 30, 1940.

Dear Member:

Love is the fulfilment of the law. Love sent Jesus to the earth to die for us. Love of the church he founded should send every member of Dover Place to the service on November 3 to renew our pledge to support that church through 1941.

Of all that thou shalt give me, I will surely give the tenth unto thee. That was Jacob's pledge, given more than 3,000 years ago. We are permitted to enjoy infinitely more of God's blessings than Jacob enjoyed. Certainly every one of us should pledge ourselves to give something to carry on the work of the church. Our budget for 1941 is \$400 more than for 1940. Let our pledges be increased accordingly.

Ye are not your own, ye have been bought with a price. Shall we shirk now when the call goes forth to repay a small portion of that price.

All things are yours, ye are Christ's and Christ is God's. As followers of Christ we must not turn down his call to support his church.

Let everyone of you lay by him in store, as God has prospered him. That was Paul's message to the church at Corinth, and is Paul's message and Christ's message to every member of Dover Place today.

The Lord loveth a cheerful giver. Let us make Dover Place the most cheerful church in St. Louis on November 3.

Ye cannot serve God and Mammon. Make a balance sheet of your income and expenditures and see if some of the money that goes for pleasure may not easily be transferred to God's column.

YOUR CHURCH.

November 3—Consecration Sunday

MONOGAMIC MARRIAGE

"I believe: (1) that monogamic marriage, a product of human experience that has attempted every possible male and female relation, is the highest type of marriage, rooted in human need, and is the only type that is compatible with the conditions and incentives of American life; (2) that no form of trial marriage can help youth meet its pre-marriage problems, but instead, trial marriage is a menace to the idealism, ethical character, and feeling of commitment that successful marriage demands; (3) that although sex is a problem and an important part of marriage experience, it is not the chief value of marriage fellowship; (4) that sex adjustment is not a technique, but an achievement through a unique fellowship which involves the total per-



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sonality of both the man and the woman—premarriage experience is no advantage but frequently is instead the chief cause of marriage maladjustment; (5) that modern American marriage assumes the equality of the sexes, and this equality forbids the double standard of morals before or after marriage; (6) that courtship is the American way of mating, and the greatest danger of its not functioning as such comes from an emphasis of the physical element in the man-woman association; (7) that hearsay, irresponsible misinformation, and half knowledge regarding marital adjustment, pregnancy, fertility, birth control, and other matters in this field that interest youth are causes of needless worry, fear, and often of tragedy, most of which can be prevented by the knowledge science gives; (8) that conscientious parenthood is not only desirable in marriage but through its opportunity for self-discipline, affection and fellowship is the most educating and maturing of human relationships."

Ernest R. Groves.

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NEW YEAR'S SERMON TEXTS

Straight Paths for the New Year.
"Make straight paths for your feet."
—Hebrews 12:13.

The Crown Which Lies Ahead. "I press on toward the goal unto the prize of the high calling of God in Christ Jesus."—Ph. 3:14.

An Adventure of Faith. "And Jehovah said unto Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto the land which I will show thee."—Genesis 12:1.

The Road Which Leads to Tomorrow. "For ye have not passed this way, heretofore."—Joshua 3:4.

New Year Watchwords. "Thy shoes shall be iron and brass; and as thy days so shall thy strength be."—Deuteronomy 33:25.

A Task for New Year's Day. "Set up the tabernacle."—Exodus 40:2.

Tomorrow in God's Keeping. "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth."—Proverbs 27:1.

One Step Enough for Me. "Be not anxious for the morrow."—Matthew 6:34.

Foolish Resolutions. "And he said, this will I do."—Luke 12:18.

THE CHRISTIAN ROADWAYS

Sermon Outline

Ray Freeman Jenny in *Speaking Boldly*; Fleming H. Revell Co.

There are four roadways down which the trudging feet of Christians must travel. They are very old but not always easy roads.

1. *The Damascus Road*—the Road of Awakening. What happens on that road may be a sudden or startling experience, or it may be gradual and slow. Everyone of us, to be Christian, must walk the Road of Awakening: a new direction, a new emphasis and a new power.

2. *The Jericho Road*—the Roadway of Service. After we have seen the great light of the Damascus experience, we must serve as neighbors, as brothers.

3. *The Jerusalem Road*—the Road of Commitment. On this roadway we see one who "steadfastly set his face to go to Jerusalem." The Jerusalem Roadway led to Calvary, to "a green hill outside the city's wall." This roadway has its cross.

4. *The Emmaus Road*—the Roadway



Paul F. Boller

of Fellowship. As the two disciples walked on that road, they became conscious of the presence of another. Because of this, new courage, new hope and a renewed faith came to them as they trudged the dusty road in fellowship with one who had walked that way before.

These are not four separate roadways, for, converging into one, they form that roadway down which the Christian travels with confidence and expectancy until his waking hours are done.

THE OPEN DOORS

New Year Sermon Outline by
Dr. Harry Emerson Fosdick

"Behold, I have set before thee an open door, and no man can shut it."—Revelation 3:8.

1. The Door of Spiritual Growth.
2. The Door of High Thought.
3. The Door of Large Interests.
4. The Door of Good Will.
5. The Door to Faith in God and Fellowship with Him.

FOUR POINTS OF THE CHRISTIAN'S COMPASS

The compass of the Christian points him toward Christ. And the direction it suggests is always adventurous.

Four points of the Christian's compass are:

Matthew 11:28—"Come unto me."

Luke 9:59—"Follow me."

Matthew 11:29—"Learn of me."

Mark 16:15—"Go ye into all the world."

—Orlo Choguill in *Today*.

THE WAYSIDE PULPIT

"Killing time" is really killing self.

* * *

The key to success locks the door to excess.

* * *

One smile—like a sunbeam—dispels many shadows.

* * *

Our lives are colored by our leisure thoughts.

Frances R. Havergal

Another year is dawning,
Dear Master, let it be,
In working or in waiting
Another year with Thee.

Gerald Stanley Lee ✓

Being good is doing today what you will be glad you did, twenty years from now.

Maltbie D. Babcock

Good habits are not made on birthdays, nor Christian character at the New Year.

The workshop of character is everyday life.

The uneventful and commonplace hour is where the battle is lost or won.

TIME ✓

An inscription found on a sun dial:
"Time is too slow for those who wait,
Too swift for those who fear,
Too long for those who grieve,
Too short for those who rejoice,
But for those who love, time is eternity."

Mrs. Stowe

Let us all resolve, First, to attain the grace of silence;

Second, to deem all fault-finding that does no good a sin, and to resolve, when we are ourselves happy, not to poison the atmosphere by calling upon them to remark every painful and disagreeable feature in their daily life.

Third, to practice the grace and virtue of praise.

Carlyle

Today is not yesterday;
We ourselves change;
How can our works and thoughts, if
they are always to be the fittest, con-
tinue always the same?

Change, indeed, is painful;
Yet ever needful;
And if memory have its force and
worth, so also has hope.

Jeremy Taylor

Enjoy the blessings of this day;
For this day only is ours;
We are dead to yesterday and we are
not yet born to tomorrow.

But if we look abroad and bring into
one day's thoughts the evil of many,
certain and uncertain, what will be
and what will never be, our load will
be as intolerable as it is unreasonable.

THE MAYFLOWER PILGRIMS

It was said of them: "Their faces
were toward the future, and they were
thrilled by great expectations."

PRAYER FOR THE NEW YEAR**G. Bickley Burns**

Strong Son of God, on the threshold of
the new year we pray;
May nothing false pass our lips.
May our lives be real,
Our hearts pure,
Our spirit right.
May all that is unseemly be eliminated.
May our hearthstones be centers of
wholesome influence.
May God be a partner in our business.
May our social life be elevating;
Our church life as becometh saints.
Grant this our prayer, O God, in Jesus'
name.

W. H. Davies

Who bears in mind misfortunes gone
Must live in fear of more,
The happy man whose heart is light
Gives no such shadows power.
He bears in mind no haunting past
To start his week on Monday,
No graves are written on his mind
To visit on a Sunday.
He lives his life by days, not years,
Each day's a life complete
Which every morning finds renewed
With temper calm and sweet.

MINISTRY OF THE SNOW

The very process of the seasons
brings evidence of God's purpose and
marvelous plan. Not only does the
snow cover a barren landscape with a
blanket of white but it protects the
seeds of field and forest from the ex-
treme cold of the air. Snow has been
called "God's dynamite," for as it
melts and runs into the crevices of the
rocks and freezes again, it bursts open
the boulders and breaks in pieces the
smaller stones, tearing down the hard
surfaces of the earth and transform-
ing them into fertile fields. In the
mountains the snow gives life to the
bubbling springs and, as it melts from

the canyons and ravines late into the
summer, insures drinking water for
the people and irrigation for the fields.
From *To-day*; Issue by F. Homer Teg-
ler; The Westminster Press.

GOD IN HISTORY

The building of a house is an event
in history as truly as the battle of
Waterloo. If Victor Hugo uttered a
truth of the Christian faith when he
declared that it was God who defeated
Napoleon, it is no less an expression
of Christian faith to declare that the
building of a house is a creative work
of God. The carpenter by himself does
not build the house. By the exercise
of his intelligence and labor, he co-
operates with powers which hold stone
and board in place, powers which, if
he humbly surrenders his plan and
purpose to their operation, will sustain
his house against wind and storm; but
if he ignorantly or willfully disregards
them, will cause the work of his hands
to come down in ruin upon his head.
The husbandman does not produce his
crop. He plows the field and plants
the seeds and plucks up the weeds, but
it is God who gives the increase. From
What Is Christianity by Charles Clay-
ton Morrison; Willett, Clark & Com-
pany.

**GOD IN OUR FELLOW
PASSENGERS**

It is a good habit on entering a
room or a train or a bus to practice
conscious reverence for the personality
of each of those already there. The
mystics used to take time to unite
themselves with their environment, so
that, whatever it was and however un-
pleasant, it had no power to oppress
them.

We can do it by remembering the
presence of God, looking at our fellow
passengers and reminding ourselves
that each of them, though perhaps they
have no idea of it, is near and dear to
God. This thought is infectious; it can
be spread in many a bus and train so
that Tagore's words ring true. "Thou
hast pressed the signet of eternity
upon many a fleeting moment of my
life." From *Dare You Face Facts?*
by Muriel Lester.

THE MIND OF JESUS

We hear Jesus say, "Thou shalt love
the Lord thy God with . . . all thy
mind." It is hard to love God with the
mind. Our minds are prejudiced, we
don't want to let any new thing in. We
like to hug what we believe regardless
of the evidence. We don't like to
change our ideas about politics, or race
relationships, or business, or govern-
ment. We won't bring the mind of



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Jesus to bear on the problems of life, hence the problems remain and continue to trouble us. Thinking is a painful process. It disturbs our mode of living, our attitude toward our neighbor; and more than that, refusal to think means refusal to repent of our sins. How many test their loyalty to Jesus by having the mind of Jesus? From *The Conversations of Jesus* by Frederick K. Stamm; Harper & Brothers.

"WHEN LIFE TUMBLES IN"

One of Scotland's most effective preachers is Arthur John Gossip of Glasgow. One day his wife suddenly died and his life was plunged into gloom. In midstream his life partner had been taken from him. When the next Sunday came around, he refused to follow the expected procedure of absenting himself from his pulpit. Instead, he preached a famous sermon entitled, "When Life Tumbles In." Life had tumbled in. But he said to himself, as he thought of running away: "No, I will not deny her anything!" And he preached a sermon in which he caught his hearers up within the lifting sweep of his own faith, made doubly sure through the deeper insights which had come to him in great personal loss. He made them feel the creativeness of life; the immutability of faith; the reality of eternal life. From *What Use Is Religion* by Elmore M. McKee; Charles Scribner's Sons.

THE BIRTH OF A REAL EXPERIENCE

I have seen the light that comes into human eyes with the birth of a real experience. I have seen—and how moving it is, only those who have watched it know—a soul growing simply radiant, full of a new tenderness and peace and attractiveness, through a discovery of the friendship of Jesus. I have heard the grateful confession that everything has been different—home life, church life, personal relationships, everything—since that day when he drew near. And I thank God that, because the wind of the spirit bloweth where it listeth, this transforming experience is within reach of all. From *The Gates of New Life* by James S. Stewart; Charles Scribner's Sons.

MINISTERS IN THE MOVIES

By Francis Stuart Harmon

in the

February Issue of

CHURCH MANAGEMENT

Tolerance for the Sects

by Charles H. Small

For many years Dr. Small has made a study of religious sects and denominations. From his study he reaches the conclusion—the democratic one we believe—that after all the matter of one's religious faith is his own affair and that it is well to acquire a Christian tolerance in judging the affiliations of others.

WHAT an array of religious beliefs and practices is represented in the list of churches recently given in the Directory number of *Church Management*! It was no small task to gather the statistics of so many and widely scattered religious bodies. Up to date I have a list of 260 separate organizations of diverse beliefs and varied sizes. Some are large and some are very small, some are old and established and more or less familiar while some are little known and ephemeral; they flourish for awhile and then vanish. I am continually hearing of new ones each claiming attention and support. It is a bewildering condition, or what one has called "the wretched mess of sectarian ecclesiasticism."

In such a multiplicity of faiths what ought one to do? To what one of the many religious organizations should he give his allegiance and why? Shall he become an orthodox Presbyterian, a conservative Lutheran or a liberal Unitarian? Shall one become a devout Mennonite, practicing foot-washing, a fervent Methodist or be immersed as a Baptist? Shall one become a Spiritualist communing with the dead through a medium, or a Theosophist looking forward to reincarnation, or an Astrologist consulting the stars and planets to find out what to do? Shall one believe in divine healing, or that he may become holy through some special experience, or shall he listen to those who profess to speak in an unknown tongue, or to a spectacularly arrayed exhorter? Shall one become a Roman Catholic or a Mormon or a Vendantist? Surely one is hard to please if he cannot find some teaching to his liking. But one is apt to be puzzled in such a bewildering chaos of teachings and practices.

Perhaps he will say, "O well, I'll have none of them." Is that fair? Fair to one's God? Fair to oneself? Or it may be that he will think to start an ism of his own. This will not be difficult to do. Just a little fervor and ingenuity but not a great deal of intelligence, lots of zeal but not much

learning, that is all that is needed.

Of course there are many ignorant and gullible people, and there are always dissatisfied people and depressed people, self-centered and eager people, people easily worked upon, and these furnish a fruitful soil for new faiths. There are those fascinated by the occult, the metaphysical and the mystical. A claim of profundity is appealing to many. The more difficult it is to understand a teaching the more ready some are to accept it. The less some people comprehend the more they seem to be impressed. Such oriental teachers as Swami Yogananda of the Self-Realization Fellowship, and Swami Vivekananda of the Vedanta Society have found ready followers. One can but wonder how much most of the followers really understand. They exercise credulity and call it faith.

Undoubtedly there are beliefs and practices that are very dear to some but that seem queer and unreasonable to others. Each one looks over the fence at his neighbor and thinks that that neighbor's religious views are queer, and wonders how any one could accept such notions. Said the old Quaker to his wife, "All the world is queer except thee and me, and sometimes I think that thee is a little queer." All the beliefs and practices that may seem strange are accepted by sincere and devout believers, just as devout and sincere as those who call them absurd.

We should realize that opinions and prejudices against a religious body are due often to the lack of full knowledge of all the teachings. We form our opinions from a casual acquaintance with that which seems queer rather than from a knowledge of the true spirit and purpose of the organization. The Dunkers are not to be judged simply by the fact that they wash one another's feet; they are a serious and devout people. The Christian Scientists are not to be judged simply by their denial of the existence of matter (if this be so), or by some unwarranted claims of healing. Many are greatly helped by Christian Science. We should not belittle New

Thought teachers because they emphasize unduly health, happiness and success. They are seeking to benefit people, and they do more or less as we must admit. The Oxford Group is not to be judged solely by its house parties with tuxedo-dressed participants. Their four cardinal tenets are: absolute purity, absolute honesty, absolute love and absolute unselfishness. What a fine ideal! We need to get beneath that which seems to be exceptional. Sympathy and toleration are needed. There is real helpfulness for certain people in the teachings of some religious bodies that have what others consider strange teachings and practices.

But are any of the special and strange beliefs absolutely essential? They may be helpful, and seem to be to some, but the thoughtful are impressed with the fact that many cherished beliefs and practices are not really as important as claimed. How much do we actually know? Why be so cocksure? so dogmatic?

"How few think justly of the thinking few?

How many never think who think they do?"

It ought to be obvious to all serious minded persons that what is important is to understand the real purpose of our religious beliefs. There should be a separation between the purpose and the means of realizing that purpose. The purpose of our religious endeavors, our beliefs and practices, should be a true relation to God and pure and useful living before God and men. Christ's golden rule in all the fulness of its meaning should be emphasized.

Now what will help one to attain that truly religious life? If washing one another's feet will help then let those who so believe engage devoutly in that service; if Christian Science teachings will help then let one follow Christian Science; if the following of certain religious leaders will help then let those leaders be followed. Too often one is impressed with the thought that there is more interest and effort in winning people to a certain special way of thinking than there is to bring one to know God and to live a truly godly life. There is an eagerness to win adherents. Is it of real importance to make a Theosophist, or Spiritualist, or Christian Scientist, or Lutheran, or Methodist? The beliefs and practices that will best help one to attain the real purpose of religion, the real purpose of life, are what ought to be acceptable and followed. Just as there are a great variety of foods that one relishes and that seem to be helpful for the physical life, so there are a variety of faiths and practices

that are relished and are seemingly helpful for one's spiritual life. All do not relish and require the same either in food or in faith. Why not acknowledge this? Let each one be fully persuaded in his own mind.

It is important for our eager inquiring young people to appreciate these facts. In this progressive age our youth are putting off ideas and beliefs once held. Their increasing knowledge gained in high school and college gives a broader view point and dispels some teachings and childhood ideas, but instead of casting aside all faiths and isms they should seek to accept and cherish that which they are sincerely convinced will give them the fullest knowledge of and fellowship with God and will help them to live a truly godly life. This is the sane and sensible attitude.

CHRIST IN THE MAN

In Boston I always wish to take a look at the statue of Phillips Brooks which stands at the side of Trinity Church. Phillips Brooks was one of the most radiant of personalities. One rainy day he walked along Newspaper Row in Boston, and the evening paper came out saying, "It was dark and raining today, but Phillips Brooks walked by and Newspaper Row was brighter."

A friend in Boston told me that when the sculptor was commissioned to make the statue of Phillips Brooks, he sought to discover the secret of that radiant life. He came down to old Alexandria Seminary in Virginia, but went away knowing no more than before. He went to the church where Brooks began his ministry in Philadelphia, but found nothing unusual. In Boston he sought the secret in Trinity Church, in Brooks' library, in his home; but there was nothing which could explain his extraordinary life. Then, finally, he molded in bronze the figure of the preacher, and behind the statue of Brooks the artist placed the figure of Brooks' Christ, with an arm outstretched in blessing over the preacher's head. This was the secret; Christ in the man had glorified the life. From *Facing Life's Questions* by Hunter B. Blakely, Jr.; Fleming H. Revell Company.

THE CROSS AND WEALTH

By Edwin McNeill Poteat

in the

February Issue of

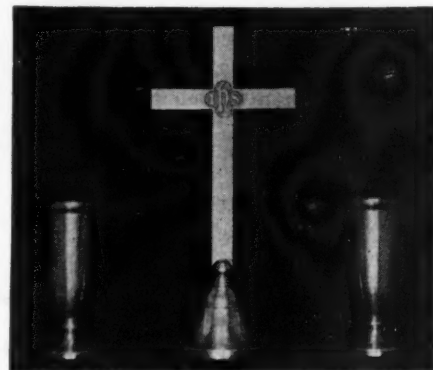
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I Am Glad That I Wrote That Sermon

by C. M. Griffeth*

The author, in this article, contends for the writing of the sermon and, also, for the preservation of it, once it has been written. He has found that the written sermons provide a mental preserve, very useful at times.

"I'm glad I wrote that sermon!" That is exactly what I said when I returned to my study after the morning service.

The week had been a full one. On Monday was that monthly preachers' meeting. And, as you know, there was little else done that day, except the necessary sick calls. Then Tuesday morning there were many "odds and ends" duties about the house that every preacher's wife, I believe, seems to have a special knack in collecting for her husband to do.

"Now, John," you've heard it often, I'm sure, "that kitchen faucet must be fixed, it drips terribly. And before you get to studying, I want you to put up a new clothesline for me. You'll have to go to the store first and get the clothesline."

Well, these things just simply must be attended to. In fact, that faucet should have been fixed several weeks ago. I got the clothesline up at last. By that time I had a caller in the study. He wanted to present to me a novel plan for raising church money. When he took his reluctant leave, it was too late to begin any studying that morning.

Wednesday was no better, that is, for getting down to real study. Brother Smith had died the night before. At 10 o'clock I was at the bereaved home. What was left of the rest of the morning, I used to hurriedly put together some thought for the prayer meeting that I had to conduct that evening.

Then came Thursday and Friday mornings. But why go into them? One thing after another devoured my time.

"But didn't you have Saturday?" you ask.

I had it, but I spent it with the Boy Scouts. And what a hike we had! Most of the boys were to church that next Sunday morning too. But me, O me! Sunday morning dawned bright and early. Much earlier than I did, however. And that 10:30 deadline was rushing toward me too rapidly for any comfort of mind.

Here was I, a preacher who, within an hour or two, must walk sedately into that pulpit with a well thought out message, inspiring in its thought, brilliant in its expression and illustration and capable of leaving upon the hearers a heavenly impression.

Of course, I could have hastily thrown together two or three good thoughts while shaving and then hurriedly looked in the concordance for some text that would fit, trusting to luck for some good illustrations to come to my mind while in the pulpit. I could have done that. Perhaps in the interests of truth, I ought to admit that I have done such a thing.

But I couldn't do that on this Sunday. In the first place, I wasn't in the frame of mind to serve up some spiritual hash. And in the second place, I wouldn't dare to have done it, not with the audience that I knew would be there on that occasion. They would have seen through such a trick as that before I was a third way through. In my mind's eye, I could already see Sister Sharp, during the closing hymn, lean over to Sister Eagerear and in that thin cracked voice of hers whisper all too loudly: "Our minister seems to be slipping a bit!"

In the situation in which I found myself that particular morning, there was only one thing that I could do to save myself.

I went to my looseleaf binders of written sermons. I leafed through them hastily until I came upon one that, as I glanced through it, seemed to strike fire. I ran hastily through it again and felt more drawn to it. Besides it was a sermon that I had never used in this particular parish.

There it was, all written out in full, together with a snappy title, a short impressive text, an easily remembered three-point outline, together with several good illustrations which, as I read them over, came back vividly to my mind.

Manuscript Brought New Enthusiasm

I took the sermon from the binder and read it through two or three times more. I became more and more en-

thusiastic over it. As I read it, a few new illustrations out of the experiences of mine that past week and also from the war situation, popped into my mind, giving the old sermon a new color and timeliness. Yes, there were even listed on the sermon the hymns that I had some time ago, so carefully selected to go with it.

In a word, out of that manuscript, I now had in my mind a new vivid message, quivering with life, and eager to find utterance in the pulpit, and, as I felt, lodgement in the minds and hearts of those who would attend that morning service.

And I had it all before the Madame called me for breakfast!

Now, I don't want you to misunderstand me. I am not in any way advocating the idea that you, at some last minute just before the first bell rings, should run to a box of old sermons and fish out something and rush into the pulpit with it. While I admit that that seems to be exactly what I did, that is not what I am getting at at all.

What I am advocating is the value of an adequate prepared reserve.

This is the discovery that I had made that morning. The value of which I am speaking is the having in your possession to be used in such an emergency a sermon so well written that, upon a hasty reading, comes into life again, quivering with a vital eager message.

Do not get the idea that all my sermons are so written, or written at all, for that matter. But I do have a few that, as a result of considerable time invested in the gathering of the material in them and in the arrangement and expression of that material, rekindle into flaming torches upon a re-reading of them. Those few sermons have somehow caught and held the divine fire.

Your experience may be just the opposite of mine, but no sermon outline of mine seems to bring back to me, upon being reviewed, the atmosphere, the enthusiasm and the fire that I felt when I made it, as do my written sermons.

As I have just said, I am not advocating the running back to old sermons, but I am eager to exhort my younger brethren in the ministry to

(Turn to page 259)

*Minister, Zion Methodist Church, Cecilton, Maryland.

TWENTY-THIRD PSALM

The Lord is my Shepherd	POSSESSION
I shall not want	PROVISION
He maketh me to lie down in green pastures	POSITION
He leadeth me beside the still waters	PROGRESS
He restoreth MY soul	PERSONAL
He leadeth me in the paths of righteousness	PROMOTION
For His name's sake	PURPOSE
Yea, though I walk through the valley of the shadow of death	PARTING
I will fear no evil	PEACE
For Thou art with me	PROTECTION
Thy rod and Thy staff they comfort me	PILGRIMAGE
Thou preparest a table before me in the presence of mine enemies.....	
.....	PARTICIPATION
Thou anointest my head with oil.....	PREPARATION
My cup runneth over	PLENTY
Surely goodness and mercy shall follow me all the days of my life	
.....	PRESERVATION
And I shall dwell in the house of the Lord forever	PEACE

From the calendar of the Union Square Baptist Church,
Somerville, Massachusetts.

Gleanings From the Past Good for Today

*Selected by Richard W. Mansfield**

PAUL was both a tentmaker and an apostle. The former was, in a sense, his calling; the latter was his "high calling." It was a good thing to be a first-class tentmaker, but suppose he had gone into eternity with no other record than that; suppose that the best that could have been said of him had been that he made more money at his trade than any other man ever made; how unprofitable had his life been in that case, in comparison with what it was! Are we giving more attention to our trade, or to our "high calling?"—Author unknown.

* * *

It is when we get into wilderness experience that we are put to the test as to the real measure of our acquaintance with God and with our own hearts. There is a freshness and an exuberance of joy connected with the opening of our Christian career which very soon receives a check from the keen blast of the desert; and then, unless there is a deep sense of what God is to us, above and beyond everything else, we are apt to break down, and "in our hearts turn back again into Egypt." The discipline of the wilderness is needful, not to furnish us with a title

to Canaan, but to make us acquainted with God and with our own hearts; to enable us to enter into the power of our relationship, and to enlarge our capacity for the enjoyment of Canaan when we actually get there.—C. H. McIntosh.

* * *

A besetting sin cannot ruin us, though it camp before our door day and night—unless we prepare a lodging for it and let it in. "Do not keep company with any sin," was Archbishop Leighton's wise advice. Sin, treated as an enemy, may daily harass us. But it destroys us only when treated as a friend.—J. R. Miller.

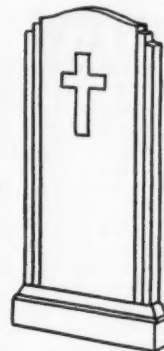
* * *

Let us believe the best; there are enough, you know,
Judging by what they see—wronging each other so;
Let us believe the best; there are enough to blame—
Numbers to think the worst, numbers to brand a name.

Many a soul would rise out of his dark despair,
If there were only one just to believe and care—
Out on the losing side, daring to take his stand,
Heedless of what men say, holding a brother's hand.

Edith Hickman Divall.

*Superintendent, B. P. Learned Mission, New London, Connecticut.

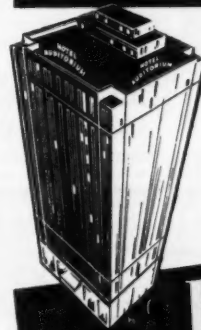


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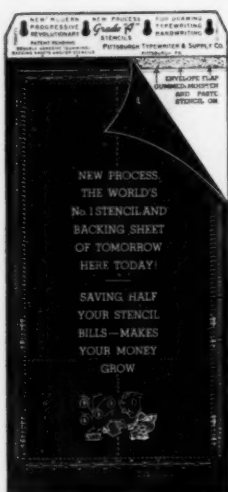
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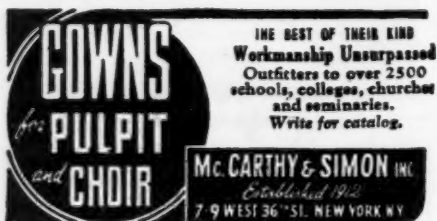
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Barrels Boost a Budget

Martha J. Atkinson

"If we could get fifty families to each take a barrel—"

"Or if even forty will agree to the plan, we could get rid of those overdue church bills!"

Two earnest Christian women, members of a small struggling church* (75 members), were conversing about a proposed subject. It consisted of contributing a penny a meal, or more, into small barrel containers obtained for the purpose. These were to be placed in the center of the table at mealtimes, and any member of the family could drop in the pennies.

Accordingly, all families in the church were contacted, as well as parents of Sunday school children, and church-minded folk in the community. Each was requested to take a barrel. Forty-five families agreed.

A leader in charge of the scheme then divided the participants into nine groups of five families each. A conscientious woman was appointed to be captain of each group. This divided responsibility, gave a splendid opportunity for sharing the work, and helped develop leadership.

At the beginning of the month, the captain would make a friendly call in the five homes under her supervision, would collect the barrels in which pennies had been accruing during the month, and in their places would leave new containers with different labels to be used the month following.

This plan was installed the first of January. It was soon working smoothly. The monthly church visits in homes were found to be a very important part of the undertaking. They felt it essential to "Accent the one sent," as well as the pennies.

The personal contact was most effective in stimulating interest. Leaders were able to keep in touch not only with those interested in the welfare and progress of the church, but with some who had grown careless. Many new friends were gained and the program of the church made more vital. To the sick, or those who were in trouble, the solace of friendship and religion was carried.

The initial cost of barrels and labels came to about ten dollars. These containers were re-usable, were inexpensive, and were very attractive due to colored labels, with such captions as, "One penny a meal. Join the faithful

fifty." Or, "The church is your best friend. Attend church every Sunday."

Some labels indicated the purpose for which the penny proceeds each month were to be used. Others carried Bible verses, or short lines to be used as grace at meals. On each label, there was also a place for the name and address of the family using it, and date to be returned, thus insuring due credit to those faithful in participating in the project. Labels were gummed, and easily changed. A double set of barrels was purchased at the outset, in order to avoid confusion, and to have a new receptacle ready at the beginning of the month to replace the one in use.

In some homes, it was reported that the plan led to table discussions concerning God's abundant blessings to us, and to religious topics. It afforded busy parents an opportunity to bring a thought of reverence to the minds of their children. It stimulated generosity, and was an influence in devotions. Some families encouraged their young folk to be responsible for a certain number of the pennies placed in the container each month.

Had all who agreed at the outset remained faithful, a monthly average of forty-five dollars would have been received, as every barrel collected contained one dollar or more in pennies. At best, results obtained were very gratifying. Thirty-five dollars per month, for the five months ending May 30th, were received. This brought a clear total of \$175—saved in pennies.

The women of this church are hoping to secure a larger group of families to co-operate in the same project this coming January.

"Their bills were paid, penny by penny—
In five short months, they didn't have any!"

Editor's Note: Readers who are interested in suitable containers or barrels should read the advertisements on pages 229 and 245.

The minister was at dinner with the Chaffie family. Johnny asked, "Can a church whistle?" "Why do you ask, Johnny?" said the minister. "Because pa owes twelve dollars back pew rent, and he says he is going to let the church whistle for it."

* * *

"Ma, didn't the missionary say that the heathen didn't wear any clothes?" asked a youngster. "Yes, my boy," replied the mother. "Then why did papa put a button in the missionary box?"

*Community Methodist Church, Blythe, Riverside County, California.



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Christmas Chuckles

by Margaret Ratcliffe

CHRISTMAS Day brought some smiles over the remarks of the bright lights in the Primary Department of our Church School.

Dale brought his little brother, Donald, along with him to Sunday School. In the course of the greeting, I inquired, "Are you being a good boy these days?" "Yes!" answered Donald, thoughtfully, "I'm being good until Christmas. Then I'm going to be happy, but not good!"

Tommy's birthday was December 25th. To begin the Christmas story I happened to ask, "Does anyone know whose birthday is Christmas?" "It's mine!" shouted Tommy with great joy.

Showing a picture of a camel I wondered if any of them knew the name of this animal. Much to my astonishment Larry answered, "Yes, that's a cigarette animal!"

The question came up about bull fights on Christmas Day in Mexico. I was trying to impress upon them that

bull fights were terrible. Finally I said, "If we went to a city which had bull fights we wouldn't go to see them, would we?" "No!" answered Marion, "we'd just peek through the crack in the fence."

Doreen was a member of the Primary Department, but her little brother, Douglas, was not. As I was passing some candy at the close of the session, Douglas reached for the largest piece. "Shouldn't you leave the largest piece for your sister, Doreen, and you take a small one?" I suggested. "No!" replied Douglas, decidedly, "she's a churchier and I'm no churchier!"

We had been studying about the Heavenly Father. June had kept urging her little brother, Billy, to do many things to please the Heavenly Father. Finally Billy rebelled, saying, "I'm tired pleasing your Heavenly Father!"

So I conclude that humor blossoms young.

REGRETTABLE ERROR

On page 193 of the December issue of *Church Management* there appeared an illustration of a sound amplifying installation by the Charles Jack Manufacturing Corporation. Through error in copywriting the Asbury Methodist Church of Allentown, Pennsylvania, was given credit for the installation. It should have read, Asbury Methodist Church, Uniontown, Pennsylvania.

SEEKS CHURCH AID FOR DRAFTEES

Washington, D. C.—That the War Department is attaching increasing importance to the task of providing for the spiritual and moral welfare of the young men enrolled in training camps, and that the churches of this country are prepared to assist through extensive religious and recreational programs, is evidenced by recent speeches by high army and navy officials, as well

as by definite steps taken in this direction by Protestant, Catholic and Jewish organizations.

Just how serious is the need for co-operation by the religious forces of the country in this respect is seen in a recent speech by the army's chief of staff, General George C. Marshall, in which he pointed out that while the army, through its corps of chaplains, with one chaplain for every 1,200 men, is well organized and prepared to provide religious services for all denominations similar to those found in the average city parish, few facilities exist for the moral protection of the soldier outside the cantonment.

EIGHT GREAT LENTEN SUNDAYS

By Willis J. Loar

in the

February Issue of

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I Am Glad I Wrote That Sermon

(From page 254)

invest the time of their earlier pastorates in writing. Write! Write! Write! And keep on writing until you learn how to capture that divine fire in written speech.

I know what you are thinking, especially if you are a brother of younger years and of less experience. You are thinking how, as you reread some of your sermons written a year or two previously, how hopeless they seem to be!

The fact of the matter is, if you have been growing and developing in the meantime, that is how they should seem. That is one of the services which a written sermon renders you. It reveals to you what you were able to do a year or so ago when you wrote it, and it also shows you how much better you can do today.

Don't toss that old written sermon in the basket. Go through it carefully. You will notice a certain paragraph or two that seems not so bad after all. In fact, that particular section seems to be very good. Read those parts over again. Not only because of their content, but especially because they bring up in your mind certain memories that attended them when they were written, these particular parts are worthy of being preserved. Revise that sermon around these vital parts, discarding some of the old material and adding new material from today's life and weave it all together by a fresh rewriting.

Worth Writing—Worth Preserving

Do you realize the value of doing this? It means that you have not wasted those precious hours that you spent in the previous writing of that sermon but that out of that time you have preserved the best that you achieved in it. Moreover, it means that you have not only brought that sermon up to date but up to the height of the better ability which you now possess. It is only in writing a sermon that you can conserve your time and preserve your ability until, at some future date, you will be able to lift it still higher by a future revision.

It is in this way that you can keep your written sermons growing with you as you grow and to have on hand, ready at an instant's notice, a message for some sudden occasion.

In later years, when the pressure of a larger parish will demand so much of your time, you will, on some Sunday morning, thank your lucky stars that you had the foresight to invest time and energy in the practice of writing sermons.



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Just because a sermon is written is no reason why it should be taken into the pulpit. In fact it is far better to leave it in the study. A brief outline should be sufficiently helpful. It is even better, and far more impressive, to speak without referring to a single note. You are then perfectly free. The written sermon, left on the desk in the study, is simply the springboard from which you leap, and the sermon which you preach may become, while you are preaching it, entirely different from the one you have written. And, without a doubt, far more effective.

Nevertheless back there in the study you have a sermon which, because it is in written form, will conserve for you without loss of vitality, an earnest message which at some future time may save the day for you—and save you from a headache as well.

You may not agree with all that I have said, but I am still glad I wrote that sermon.

Vocations and Professions by Philip Henry Lotz. (Women Leaders, Volume II.) Association Press, New York, (1940), 149 pages. \$1.25.

This volume by Dr. Lotz is identical in format with the first volume, *Creative Personalities*. The purpose in mind is the same, and the method of presentation also.

Those who purchased the first volume and found it helpful can safely follow the same procedure with this one for the high quality of work has been kept up. Yes, more than that, improvement is evident.

The women leaders dealt with range from Jane Addams to Muriel Lester and the contributors from Edna M. Baxter to Grace Sloan Overton. Dr. Lotz knows how to select leaders to be studied and also how to select people to make those studies.

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book is a large one of 179 pages of the size shown at the right filled with ideas for the minister who uses the duplicator. Copies are available at \$3.25, postpaid. Should you wish a copy you may send that amount to *Church Management* and we will secure it for you. In the meantime use the designs which are appearing each month in this journal.

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TABLE OF CONTENTS

Dramatizing the Financial Appeal by Eugene Dinsmore Dolloff

I'm From the Church by Floyd H. Andrus

I Pledge by H. L. Williams

First Things First by Charles F. Banning

No Funeral Today by Arthur L. Rice

Plate Passing in Reverse by Willis J. Loar

Great Is the Chest of Joash by William S. Mitchell

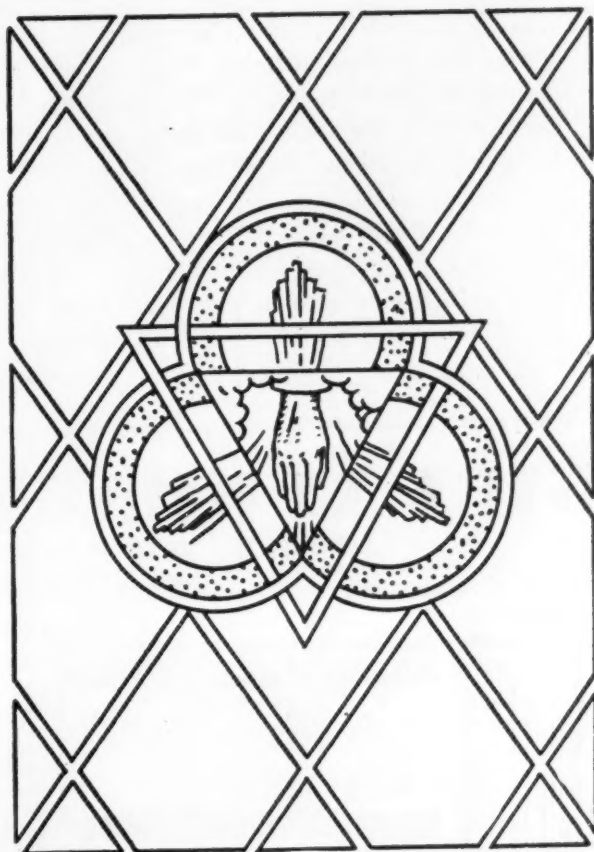
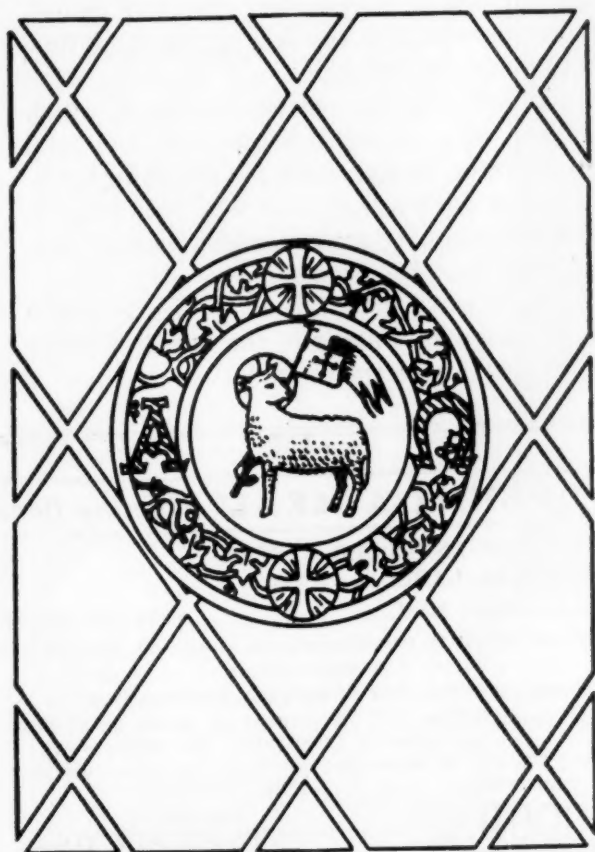
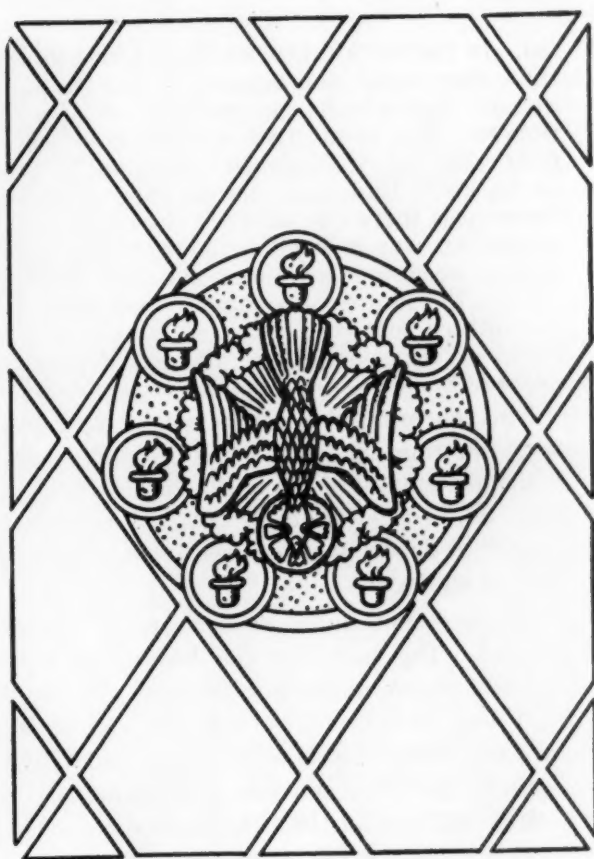
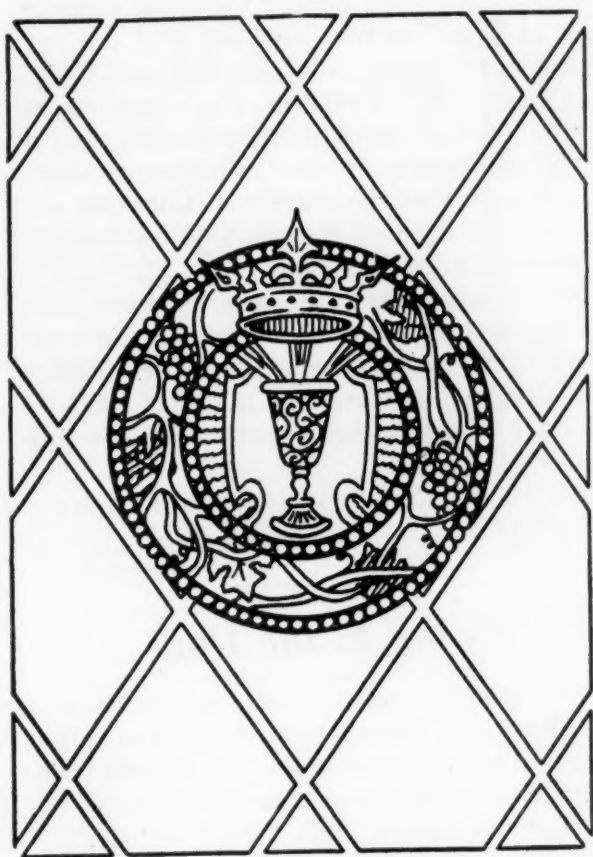
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Editorials

(From page 211)

ied. In the early centuries some Christians felt that they could not engage in any taking of human life, whether as soldiers or as executioners. Yet, even in the earliest days soldiers were baptized, without the requirement, so far as we know that they change their profession. Never was there any effort in the name of Jesus to abolish war entirely. Later, when the emperors became Christians and the state accorded the church its support, any opposition to military service, at least so far as the utterances of ecclesiastical dignitaries went, disappeared."*

This paragraph is quite conclusive but not very illuminating. How could it be in a volume which attempts to cover the entire Christian era. So, in an effort to determine the situation, once that debate was over we tried to find light on the subject.

There is not much data available which is helpful. The fact that the Jews were not required to serve in the Roman army and the fact that the Christians were considered as Jews probably kept this question largely out of the lives of the first century Christians. It was hardly an issue in the time of Nero.

Two volumes are available on the subject. One is Harnock's *Militia Christi*. So far as we know it has not been translated into English. And the editor does not read German. The second is *The Early Christian Attitude Toward War* by C. John Cadoux†. While one could not accuse this volume of being unprejudiced for it frankly sets out to prove the pacifism of the early Christians it is fair in presenting the factual material on the subject.

The conclusion reached would be something like this. From earliest days of the Christian era there have been some who have believed that a Christian should not bear arms. But it never became a vital issue until the time of

†The Swarthmore Press, Ltd., London, 1919.

Marcus Aurelius (161-180 A. D.) From that time on there were always Christian scholars such as Tertullius who have felt that the profession of the soldier is inconsistent with Christian faith. But Tertullius, again and again, points out that there were Christians in the armies of Rome in his day. He gives credence to the story that the prayers of Christian soldiers in the days of Marcus Aurelius brought rain to the parched legions.

On the other hand, the non-resistants were always in the minority and great Christian leaders such as Athanasius, Ambrose of Milan and Augustine believed that the army was a fit place for Christians and urged the duty of military service.

By 415 only Christians were permitted in the Roman army.

Going to the Dogs

ONE of the smaller items in this issue of *Church Management* carries the rather startling information that in this country \$600,000,000 is spent annually on the upkeep of pedigreed dogs. This includes, of course, the amount spent for foods, sweaters, mittens, doctors and all other items but would not include the cost of table scraps which might go into the diet. The figure is astounding in itself but when a government report on church expenditures falls on the desk at the same time it is doubly challenging.

The 1936 religious census, figures of which are now being released, shows that the total amount received and spent for the churches in the nation during that year was \$518,953,571, much less than the amount which went to support Rover and his friends.

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Advertisers' Index

(From second cover)

Page

K

Kaufmann, Inc., Ernst	242
Keck Stained Glass Studio, Henry	256
Kelsey Press	231
Keltner Mfg. Co.	259
Kundtz Company, The Theodor	231

L

Lamb Studios, The J. & R.	255
Light and Life Press	236
Lillenas Publishing House	242

M

Malz, C. M.—Windowphanie Co.	257
Mansfield & Co., W. E.	259
Maxcy-Barton Organ Co.	242
McCarthy & Simon, Inc.	256
Meneely Bell Co.	260
Metal Sponge Sales Corp.	257
Monroe Co., The	236
Moody Bible Institute	232
Moore Co., E. R.	249
Morehouse-Gorham Co.	245

N

National Academic Cap & Gown Co.	251
National Religious Press, The	209

P

Payne-Spiers Studios, Inc., The ...	260
Peabody Seating Co.	225
Pittsburgh Stained Glass Studios ..	257
Pittsburgh Typewriter & Supply Co.	256
Pyramid Press, The	253

R

Rangertone, Inc.	247
Redington & Company, J. P.	249, 251, 255
Revell Company, Fleming H.	207
Rodeheaver Hall-Mack Co.	249
Royal Metal Mfg. Co.	233

S

Sangamon Mills	257
Scribner's Sons, Charles	241
Shelton Hotel	260
Sherris, Marley R.	231
Standard Publishing Co., The	241
Standard School Equipment Co.	234
Stockton Press	245
Sundt Engineering Co.	234
Svoboda, Charles	255

T

Tabernacle Publishing Co.	243
Thomas Communion Service Co.	256

U

United States Bronze Sign Co.	Third Cover
------------------------------------	-------------

W

Ward Company, The C. E.	255
Webster-Chicago Corporation	227
Westminster Press	210, 229
Whittemore Associates, Carroll E.	259
Wicks Organ Co.	236
Willett, Clark & Co.	234
Winters Specialty Co., H. E.	Third Cover
Woolverton Printing Co.	225

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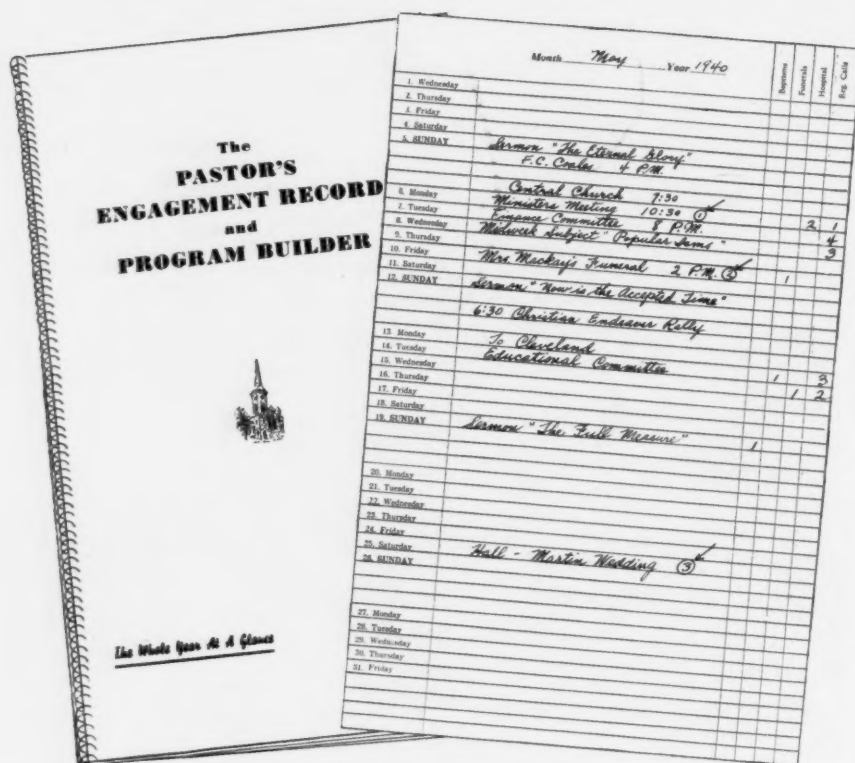


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